

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LIX.

Jackson, Miss., August 12, 1937

NEW SERIES  
VOLUME XXXIX. No. 82

## Who's Who and What's What

Pastor J. W. Middleton and wife of Clinton are taking a short vacation of ten days, visiting Mrs. Middleton's mother in Munfordsville, Ky.

Rev. D. A. (Scotchie) McCall of Philadelphia will assist Pastor B. W. Hudson in a meeting at Germantown, Tenn., Aug. 15-22. The pastor asks for your help in prayer.

It is said that at the beginning of the century 1,000,000 immigrants were coming annually to the United States; now the number is only 200,000.

The best revival meeting in many years is reported from Blue Springs church. Pastor J. A. Landers baptized fifteen at the close of the meeting and three joined by letter. Rev. Andy May preached and Mr. Cecil Carter led the singing. A good offering was made for the ministers and singer.

Dr. and Mrs. J. A. Taylor, and Mrs. Taylor's sister, Miss Lillian Forbes, now make their home in Brookhaven. Dr. Taylor will give part of his time as associate church visitor in First Church in connection with Pastor B. Locke Davis. Dr. Taylor was pastor here some years ago and is held in high esteem by all the people.

S. S. Superintendent Bryant Scallon reports a gracious revival meeting at Hebron church, near Sardis, in which a good number of people united with the church. Among them was a man nearly seventy years of age, and his son and grandson. Rev. R. L. Ray, Jr., preached most acceptably.

Rev. Percy E. Hailey of Meridian took summer work at the Southwestern Seminary. Recently he was with brother J. N. Holloway in a week's meeting in Damascus church, Madison County, a week of Christian fellowship and Bible study. There were three professions of faith and several rededications.

Last year at the expense of his church, First Church, Texarkana, Texas, Pastor M. T. Andrews went to China with Dr. Truett to attend the centennial celebration of our mission work in that land. At the request of the Foreign Mission Board his church has voted to release him for another missionary journey through Africa and Italy this fall and winter.

Next Sunday Dr. Geo. P. White closes his eighth year as pastor of First Church, Hazlehurst. He came to us from South Carolina, but was not long a stranger. He entered into every interest of the denomination in Mississippi with zest and loyalty. He has proved a valuable helper to every cause and a leader of his people in every good work. Many more years to you, beloved, in the King's service.

Dr. W. J. Robinson of Kansas City, whose poems as well as prose articles appear occasionally in The Baptist Record, has been singularly honored in having his poems given a million and a quarter circulation in the past month in all countries where English is spoken or read. We believe our readers are glad to be among those who read his articles and rejoice in that he thus extends his usefulness.

Dr. A. B. Wood and wife of Forest are away for a short vacation among friends in the Carolinas.

Dr. Chas. D. Johnson of Blue Mountain College speaks August 19 at Asheville, N. C., in a Conference of Southern educators.

Our B. T. U. begins August 9; a study course on Soul winning with Dr. J. C. Carter teaching a B. A. class with 23 members enrolled.—M. H. Rogers, president, Newton B. A. U.

We were sorry to miss the visit of Rev. E. V. May, pastor First Church, Mercedes, Texas, who passed through Jackson after assisting in a revival meeting in Holly Springs church, Lincoln County.

Report comes to us that the church at Flora has called Rev. Howard Spell. We hope he comes back to Mississippi. He is an alumnus of Mississippi College, where he also taught for a season. He is soon to finish his work for the doctors degree at the Louisville Seminary.

In the absence of Pastor Wallace R. Rogers the pulpit of First Church, Vicksburg, was supplied Sunday by Rev. Clarence Jordan of Louisville, Ky. The church will hold a training school and enlargement campaign in October. Mr. Claude C. Lee issues a weekly bulletin for the church that is full of stimulating material.

Rev. Luther Jenkins Holcomb, native of Mississippi, and son of Dr. T. L. Holcomb, delivered the baccalaureate sermon for the summer graduating class of the San Marcos (Texas) Baptist Academy on August 8. Rev. Holcomb is the youngest preacher to ever participate in the graduating exercises of the Academy.—Raymond Caviness, President.

Pastor H. L. Courtney had Rev. Solie Smith of Carriere with him in a meeting at Red Bluff church in St. Helena Parish, Louisiana. There were 12 additions by baptism and the church was greatly helped. The people speak in highest praise of brother Smith, who went next to help in a meeting at Mt. Zion church in Franklin County.

Dr. W. H. Anderson of Booneville will on August 12 delivered the baccalaureate address to the graduating class of the Blue Mountain College Summer School, consisting of thirteen young ladies. There were 54 who were graduated in June. This makes the graduating class as large as the Freshman class of four years ago. Dr. Anderson is a trustee of Blue Mountain College and former president of the Tristate Medical Association. Graduating exercises under the oaks on the campus.

We are told that John the Baptist did no sign, that is wrought no miracle. But this did not discount or discredit his ministry. If you are not given the ability to work miracles, you can still do great service in the kingdom of God. Jesus said that none had arisen greater than John. And his contemporaries said, "John the Baptist did no sign, but whatsoever he said was the truth." It is more important to proclaim the truth and to do it than it is to work miracles. The truth ought to have its own self evidencing value. And it does to those whose hearts are right with God. Jesus said, "He that is of the truth heareth my voice." And John said that those who accepted the witness of Jesus had "set their seal to this that God is true." There is and can be nothing more effective in producing righteousness in the world than simply living and proclaiming the truth.

Our meeting at New Friendship, Tutwiler, Rt. 2, was truly a great revival. Brother E. H. McElroy of Charleston brought the messages. The singing was directed by local talent. We had 35 additions—33 by baptism.—P. F. Herring, Pastor.

Mrs. M. G. Austin of Taylor tells of a gracious revival in Pilgrims Rest church, Panola County. There were nine baptized and one restored. The deacons rendered good service, and the entire membership cooperated in a fine spirit. Rev. W. W. Ferguson is the beloved pastor, and is doing a great work here, a young man but a great soul winner. During the meeting the people read a total of 2,050 chapters in the Bible. This is a fine rural community and good church.

Pastor W. A. Grissom had Dr. W. A. McComb of Mississippi City with him in a great revival meeting at Runnells Town in Perry County. There was a real soul feast and 17 were added to the church, seven by baptism. Here is where brother McComb was born and near to the place where he began his ministry. The house and yard were crowded at every service. Fifty-two years ago brother McComb preached his first sermon at Corinth church near where Runnells Town now stands. On July 25 eight people were present who heard that sermon, and two of them remembered his text.

In the Epistle of Jude we are exhorted to contend earnestly for the "faith once for all delivered to the saints." By this phrase in quotations we understand is meant the body of truth, the revelation of God, the manifestation of His will which was made known to us in the person of the Lord Jesus Christ, preserved and interpreted for us by those who knew Him and received His Spirit. It was the faith once for all delivered. It was given to the world complete in Him. There can be no other or further revelation which will add to the truth which Jesus declared to the world. This is because He is the Word, and is Himself God. But we must not confuse the fact that the faith was once for all delivered with the idea that it was once for all understood or comprehended. The man who does not grow in the knowledge of our Lord and Savior Jesus Christ is disobeying the scriptures and has a stale and stagnant message which cannot produce life. All of us need to go "on to maturity," to realize that we have not yet laid hold. There are some who are standing still and using the same phrases and harping on the same string they twanged thirty years ago. It is most pitiable if we are not constantly learning.

## PROGRAM CENTRAL PASTORS' CONFERENCE

Clinton Baptist Church, Sept. 13, 1937

- 9:30-9:45—Devotional, led by the president of Mississippi College Ministerial Association.  
9:45-10:15—A Problem in Race Relations, Dean W. H. Sumrall.  
10:15-10:45—Bible Study: The Book of Micah, Dr. P. I. Lipsey.  
10:45-10:50—Music: Singing of a Hymn.  
10:50-11:20—Our Churches and Their Attitude Toward Moral Evil, C. O. Estes.  
11:20-11:45—The Doctrine of Sin, L. E. McGowen.  
11:45-12:30—Reports of Pastors with Reference to Summer Meetings.



## Sparks and Splinters

The vote in the United States Senate of 70 to 20 to send the court bill back to the committee probably represents the real conviction of the senators when freed from destraint.

How marvelously blessed has been Rev. J. H. Wright in his long ministry. Recently at the age of 86 he offered his resignation to Boulevard Church, Memphis, but the church declined to accept it.

They tell us out in Colorado that you may leave Denver at 5:30 in the evening and take breakfast in New York City the next morning, flying by airplane. But why be in such a hurry to get from the Heights to Harlem.

Rev. Stanley W. Rogers, of Rosedale, will begin a series of revivals with the Baptist Church at Bruce next Sunday, August 8th. Brother Rogers is an able and Godly minister, sound in the faith and zealous in the cause and has had fine success in pastoral and evangelistic work. He is a graduate of the Louisville Seminary. We ask the prayers of the good people who read this notice for the good of the meeting.

Pastor C. O. Estes of Morton left Monday for a vacation spent out west, taking his wife and children in a car. He had just closed a splendid revival in Springfield church, Scott County, with the help of Rev. Jesse Rushing, pastor of Turner Street Church, Waco. He is kin to half the folks in the church, but knew how to conduct a meeting while visiting with old friends. He brought his wife and twin girls with him. There were 16 baptized at the close of the meeting, four of them received just before the meeting began. One joined by letter. This week the church is conducting a training course for every department. Miss Robia Taylor is in charge of the school, and local helpers are teaching in the departments.

Are the children of this world to be forever wiser than the children of light? This query arises just after visiting the "Union Printers' Home" just on the edge of the city of Colorado Springs. As we drove around it and saw the provision made for the care of printers all over the United States whose health has failed, we wondered if it would ever be that such a thing could be done for men and women who had given their lives to the cause of Christ, and had come in the evening time of life to where they are unable to take care of themselves. The generous impulse is not lacking in our people, but we have been slow to get our wits together in a constructive way and make it possible for the Lord's servants to be made comfortable and carefree when they come to old age or when health fails. Some of our readers have seen this "Printers' Home" and others have heard of it. We had visited it some years ago, but were surprised this time to see how much the place had been improved and enlarged. Two large new buildings have recently been added, one a hospital, the other a dormitory. The original building fronts on a beautiful lawn where bright flowers and beautiful trees greet the eye and rest the mind. The long dining room enclosed in glass looks out upon this lawn, and away to the chain of mountains in the west. What a beautiful place in which to live. And then I thought of our Relief and Annuity Board in Dallas; of the many who are already beneficiaries of its bounty; of the gifts by Mr. Jno. D. Rockefeller and the Sunday School Board which made this ministry possible; and of the plan of the Board to help all who will cooperate with it in fortifying against sickness and old age. We thank the Lord for what has been done. But its ministry could be greatly enlarged if the preachers and churches would all cooperate. Will we learn wisdom from the children of this world? The men in the printing office where the Baptist Record is made have a just pride in their "Union Printers' Home."

Be constant and diligent in the discipline of your soul while you are young and on through middle life. The evil that is dormant in you at forty may become dominant at sixty. If you do not grow in grace you will grow in greed. If you do not abound more and more in love, you will in license. If you do not become more charitable, you will become more churlish. If you do not become more sympathetic, you will become more cynical. Not to be tenderer is to be tougher.

Victor Hugo, a Frenchman, gave one of the most dramatic accounts of the battle of Waterloo ever written. When he had given a detailed story of the many movements of the army of Napoleon, including the last charge of the Old Guard, concluding with the failure of Napoleon and the victory of the allies, Hugo asks why this happened. And answers his own question in one word, "God." And there have been other more recent occasions that remind us of this same answer. God has the last word.

Recently we were told that a gardener who makes a special business of studying and treating trees said that the trees in a yard where they were watered and tended were more subject to attack by hurtful insects than the same kind of trees out in a forest, because the foliage was tenderer and attractive. And we wondered if the Lord's people are not more the object of attack by evil forces than are the people of the world. Paul says something about our having to contend with hosts of wicked spirits "in the heavenly realms."

All who read the news from China day by day are distressed at the determination of Japan to force war upon the Chinese. The latter have always been a peace loving people and wish only to be let alone. The Japanese are an aggressive adventurous nation which for forty years has been taking over from their neighbors whatever they could lay hands on. The Chinese have made little or no preparation for war and are without adequate equipment to resist invasion. May God who makes the wrath of man to praise Him work out of this confusion and injustice results which will further the interests of His kingdom and the welfare of these 400 million souls.

Our district associations soon begin their annual sessions. These meetings can be exceedingly helpful in the Lord's work, and all of us ought to seek to make them so. Let suitable preparation be made in all our churches. Every church ought to be represented and there ought to be a full delegation from every church. Most of the associations now have only one day sessions. This makes it necessary that no time be wasted. Have a program made beforehand, so that everything will work out on schedule. Let the gavel fall and the meeting open on the minute. This means getting into the house ahead of time. There is no need of hurry and bustle, but none of dallying around. Let the leaders, including the moderator and clerk do their hobnobbing beforehand, and not take the time of the association in personal conferences. Every church ought to get from the associational clerk the letters and fill out all the blanks accurately and fully. Here is the original source of much of our Baptist history. Let these letters be turned in promptly and turned over to the digest committee. Be sure to have earnest prayer and joyous praise. All committees who report on the work should be appointed a year in advance. And they should come prepared. Get somebody to make the best possible address on every phase of the work. The sermon of course ought to fit the occasion, gotten out of the Bible and challenge the souls of men to the high tasks and opportunities of the kingdom of God. For the Lord's sake let us not eat so much at noon that we are stupid the rest of the day. The Bible has a word to say about, "If any man is hungry, etc." Remember we are here to attend to the Lord's business. Let us seek His presence, earnestly desire to know His will, and try to bring all our powers under contribution to promote the work of His kingdom.

Rev. M. D. Wood has gone back to his pastorate at Lawrenceburg, Ky., after a month's vacation among friends in Kemper County.

More than 5,000 sermons by C. H. Spurgeon were last year sent out on request, by the Spurgeon's Sermons Society. Thank God for the life giving streams.

Dr. J. Dean Adcock for 15 years pastor of First Church, Orlando, has been called to Fifth Avenue Church, St. Petersburg, Fla. He is a Tennessean who went to Florida via Louisiana.

Dr. L. R. Christie, formerly pastor First Church, Meridian, now of First Church, Tallahassee, Florida, will deliver a series of addresses on the Lord's Prayer at Lake Chataqua, N. Y., in August, and will supply two Sundays for Walmer Road Church, Toronto, Canada.

Dr. Clyde L. Breland, son of our R. L. Breland, for several years pastor at Richmond, Ky., now adds to his labors the editing of the Richmond Observer, a weekly paper in the city where he is pastor. Dr. Breland has experience in the printing business, and the Western Recorder credits his paper largely with the victory recently achieved for the dry cause in his county.

A writer apparently familiar with the condition of Christians in Japan says, "There is no doubt but that if Japanese Christians should interpret this bowing down to the Emperor's likeness (required in registered schools) as the first century Christians did the worship of Caesar, persecution would start overnight." What we need today in Japan is the brand of Christianity that makes martyrs proclaimed by men whose lives have been transformed by the power of the Holy Spirit.

The officers in a few of our cities in Mississippi know that the operation of slot machines is wrong, that they are a violation of the law, but they poultice their conscience and pad upholster of the city's finances by going around at regular intervals and collecting toll from these machines that are operated in violation of the law. It will take a shrewd mind to distinguish between their conduct and that of the law makers and executives of the state or nation who say that the liquor business is wrong, but we will give them the privilege of running if they will pay so much per annum to our treasury. Again how can a city which permits the violation of law for financial consideration condemn an individual police officer for shutting his eyes at any violation of the law if only his pockets are filled by the violators of the law.

It has been well known for many years that the conceptions of orthodoxy held by Southern Baptists have little or no sympathy among some at least of the teachers in Crozer Seminary in Pennsylvania. The unbelief of these professors comes to be more and more outspoken. We refer to it here because Crozer goes under the name of a Baptist institution, and once was loyal to the truth, but has departed from the faith. In a recent article in an undenominational magazine known for its "liberal" ideas, Prof. Morton S. Enslin, of the chair of New Testament Interpretation, speaks bitterly against those who insist that a candidate for the ministry should believe in the virgin birth of Jesus, or in the bodily resurrection. He plainly indicates that he does not believe in either, and is utterly disgusted with those who insist on requiring such a faith in those who are ordained to preach. We had in Mississippi for a short time a young preacher who had attended Crozer Seminary and had been inoculated with the modernistic bug. The churches soon found him out and he fled the state and has found it difficult to find a bed to plant his theological seed. On rare occasions our seminaries in the South have found it necessary to purge themselves from such infidelity. It is a disease that may become infectious. It is always attended with a highcockalorum pretentiousness of scholarship and intellectual superiority or condescending superciliousness. These are the usual symptoms, and when they appear you had better call a doctor or preferably a surgeon.



# News and Truths About Our Home Mission Work

HOME MISSION BOARD

J. B. LAWRENCE, Executive Secretary

JOE BURTON, Publicity Secretary

## COMPARATIVE RECEIPTS FOR SIX MONTHS— 1936-1937 HOME MISSION BOARD

Cooperative Program	\$ 71,308.88	\$ 92,800.36
General Designated	27,799.49	23,147.72
Annie W. Armstrong Off.	111,507.75	129,043.39
Specials	3,770.51	6,102.64
Hundred Thousand Club	28,064.20	31,820.86
Bottoms Trust Fund	56,720.00	46,800.00
Total	\$299,170.83	\$329,714.97
Increase (10%)	\$ 30,544.14	

### A GRACIOUS SENSE OF APPRECIATION

Every month the Dunegan Baptist Church, Greenville, South Carolina, sends a special "over and above" offering to Home Missions, a practice followed by the congregation for twenty years.

When the church was struggling to build a house of worship, the Home Mission Board gave a sum of money which made possible the completion of the structure, and as an appreciation of this service rendered by the Board the church makes this special offering to Home Missions each month.

The Board has given over a million dollars to church buildings. These gifts, made in every state in the convention territory, totaled thousands of dollars in each state for church buildings. Hundreds of houses of worship all over the South were made possible by these grants.

The total amount of these gifts, with simple interest of five per cent since they were made, would pay the entire indebtedness of the Home Mission Board with a comfortable surplus to spare.

### ANNUITIES AFFORD FIXED INCOME

The Home Mission Board invites investigation of its annuity plan by which the annuitant is guaranteed a fixed income on his investment for life.

Not only does the annuitant have the satisfaction of a fixed income, but he has also the joy of knowing that his money will be used in mission work after he is gone.

The Board's annuity trust fund is now large enough not only to take care of the annuities outstanding but also to pay dividends. Those who have money to invest should write the Home Mission Board, 315 Red Rock Building, Atlanta, Ga.

### THE SCHOOL AT BASTROP

The Home Mission Board is planning to make the school at Bastrop a real factor in the mission work among the Mexicans this side of the border.

At its last meeting the Board of Trustees elected by the Texas Mexican Baptist Convention and approved by the Home Mission Board, elected Rev. I. E. Gonzales, of Austin, principal, and he will begin his services at the opening of the session in September.

We are planning to organize the school under brother Gonzales' leadership on a permanent basis and to provide for the teaching of those men who have surrendered for the ministry who have not had educational advantages. We plan as rapidly as possible to make Bastrop a standard high school with a Bible feature in order that it may prepare ministerial students for mission work. We want to correlate Bastrop with any Mexican school for Baptist preachers that may be organized in the State. The Home Board believes that there is a place for a school the type which we shall operate at Bastrop.

If we hope to evangelize Mexicans this side the border and in Old Mexico, we must have trained workers. These workers will come largely from our Mexican churches. They must be given the very best education that we can possibly

give. The Home Board wishes to have a part in the training of these preachers and is planning to have that part through its school at Bastrop.



### GONZALES WELL QUALIFIED FOR NEW BASTROP POSITION

Rev. I. E. Gonzales, graduate of Saltillo College and Seminary, Saltillo, Mexico, and former student in Southwestern Seminary, will become principal of Mexican Baptist Institute, Bastrop, Texas, the first of September, according to a transfer announced by Dr. J. W. Beagle, field secretary of the Home Mission Board.

After six years of successful work as pastor of the Mexican Baptist church in Austin, brother Gonzales will return to the school where he began his service as a missionary of the Home Mission Board in 1929. Brother Gonzales was first appointed by the Board eight years ago as a teacher in the Institute. After two years he was transferred to Austin to give his full time to the field which he had been serving in connection with his classroom work.

In returning to Bastrop, brother Gonzales brings the dual equipment of splendid training and a good record of experience. Five years were spent in Saltillo College and one year in Southwestern Seminary. His experience as a teacher and preacher qualify him for a useful career in this important school.

In the appointment of brother Gonzales to this position, the Board is pursuing its established policy of placing on the Mexicans themselves the responsibility of Mexican missions. "If the Mexican mission problem is ever solved," says Doctor Beagle, "the Mexicans will have to solve it. Especially is it true that a well-trained Mexican is the best teacher of Mexican students."

Mrs. Gonzales, a graduate of Southwestern Seminary's training school and a former public school teacher, will also be a valuable addition at Bastrop.

### APPLICATIONS TOTAL TWENTY-FOUR IN TWO WEEKS

Within a sixty day period this summer Dr. J. W. Beagle, field secretary, received twenty-four requests for the Home Mission Board to enter as many definite new fields.

In each instance the writer told of a needy field where mission work should be done at once. The twenty-four fields represented many different nationalities.

To open the work and maintain it for a year as outlined in these applications that were received in two brief months would require \$23,220 a year, Doctor Beagle states.

Although this total of almost one application for every two days is somewhat unusual, similar requests are being received constantly by the Home Mission Board.

To meet the needs of these many fields in the South that are white, the Board needs, first, increased offerings to enlarge its work, and, second, well-trained, God-called, divinely equipped missionaries to appoint for these tasks.

### LEADS GADSDEN REVIVAL

Dr. Roland Q. Leavell, superintendent of evangelism, concluded recently a tent meeting in Gadsden, Alabama, sponsored by the First Baptist Church of that city, which resulted in 71 additions.

This revival, conducted in the industrial section, was the first of a series of tent meetings planned by all of the churches in Gadsden for the summer. According to arrangements made, the meetings are being held in succession, so that a revival will be in progress continuously during the summer.

### GOOD MEETING

I was in a meeting with brother D. W. Moulder at Liberty Baptist Church, Smith County, July 25th through the 30th. Exceptionally large crowds were in attendance at all the night services and the attendance was fair for the day services. The house could not hold the people at night. Four groups met for prayer at early candle light. We had fine gospel singing led by local talent, brethren Hulon Blackwell, Barney Walters and Aaron Henderson. We had a junior choir of fifty voices, and a large number of young people and adults were always ready and in place for the music. Eighteen additions to the church.

Brother Moulder is loved by all his people and fellowship with him is a blessing to any minister.

I am with Pastor Collins in a meeting this week at Toxish Baptist Church, Pontotoc County. I will be with brother W. T. Darling at Longview, Pontotoc County, next week.

B. B. Hilbun

Pontotoc, Miss.

### THE WAY OF TRIUMPH

Of frenzied night the fairest day is born  
With such magnificence that heroes dream  
Of the sublime, of which it is a gleam,  
And of the goal where victors never mourn.

Peerless intrepid souls all proudly scorn  
Repose; and weighty obstacles they deem  
A test for fighters who would reign supreme,  
And count their scars as trophies that adorn.

The rarest gems are fruit of hottest flame;  
Voracious fire removes the dross from gold,  
Refining it to make a royal crown.  
Let youth awake and strive for noble fame,  
With confidence that makes the coward bold,  
And be of those who earn august renown.

—Wm. James Robinson.

Kansas City Star, July 4, 1937.

Pleasant Hill Church in Simpson County closed their revival meeting July 30th. Mr. James Fairchilds of Wesson led the singing and Rev. W. S. Landrum did the preaching. All attending seemed to enjoy each service. The preaching was plain, simple, direct and scriptural. Some were baptized and some united by letter. At the last service brother Guy Little was liberated to preach. He plans to complete his college work at Mississippi College and will take up work there this fall.—B. E. Phillips.

Bethlehem Baptist Church in Simpson County has closed their daily vacation Bible school. Mrs. D. C. Myers superintended the school. Miss Hazle Slay and Miss Eva Myers had charge of the Intermediate work. Miss Elsie Touchstone and Miss Wilma Lee taught the Juniors. Miss Catherine Lee and Miss Evaline Bush taught the Primaries. Miss Ella Ree Slay and Miss Doris Lee taught the Beginners. This is an annual affair with this church and the children are greatly profited by it.—B. E. Phillips.



# EDITORIALS

## SEEING THE KINGDOM COME

Matthew gives the words of Jesus (16:28) thus: "Verily I say unto you there are some of them that stand here, who shall in no wise taste of death, till they see the Son of man coming in his kingdom." Mark says, 9:1, "And he said unto them, Verily I say unto you, there are some here of them that stand by, who shall in no wise taste of death till they see the kingdom of God come with power." Luke gives the words of Jesus thus: "There are some of them that stand here, who shall in no wise taste of death, till they see the kingdom of God."

They all three tell the story of Jesus teaching the disciples about his approaching death, and the necessity of their facing death. He tells them that to lose their lives in his service is really to save their lives. He says this will be fully demonstrated when he comes in his glory, and the glory of the Father, and of the holy angels. And then he adds, "There are some of them that are standing here, who shall not die before they see the kingdom of God." That is they will not have to wait till the second coming of Christ and the end of the world to have their faith vindicated and to have the reward for faithfully following him. They will live to see the kingdom of God come, and witness and rejoice in its glorious victories.

There are two things which are manifest in this passage: one is that the coming of the kingdom of God in great power was here associated in the mind of Jesus with his final coming; and the other thing is that the coming of the kingdom in power is distinct from the second coming of Christ, and not to be confused or wholly identified with it.

Jesus did apparently, manifestly as we think, speak of his second coming in this paragraph, for he speaks of coming in his own glory and that of the Father, and of the holy angels. But he spoke also of the manifestation of his kingdom coming in great power at times preceding his second coming. He could not have spoken of his second coming when he said there were people present who would live to see the kingdom of God come in power. All of them passed away in less than a hundred years, and what happened must certainly have happened in their life time. We must therefore look for something which these people, or some of them, did live to see. What did they see?

For one thing most of them lived to see the day of Pentecost. Here was certainly a time when the kingdom of God came in power. When the disciples, after waiting according to the commandment of Jesus, were assembled in the upper room in Jerusalem, the Holy Spirit came upon them in great power. They spoke with other tongues as the Spirit gave them utterance, and their word was with power. Men cried out "Men and brethren, what must we do?" And three thousand were added to the Lord on that one day. Certainly this was one of the days of the right hand of God. There were other days when the power of God was in evidence, when the place was shaken where they were assembled; again when the door was opened to the Gentiles; and when the prison doors in Philippi were opened. And there have been days like this in the experience of God's people all down the centuries. These are examples of the fulfillment of Jesus' prophecy. We are commanded to pray "Thy kingdom come," and we should expect and earnestly desire today to see such manifestations of the kingdom of God as were witnessed at Pentecost. We need not postpone our expectations of the revelation of God's power until the end of the world. We ought to pray that the eyes of our heart may be opened that we may know what is the exceeding greatness of his power toward us, according to the working of the strength of his might when he raised Jesus from the dead, Eph. 1:20.

There are other manifestations of the coming of his kingdom beside those seen in saving men. They may be seen in the destruction of the forces of evil and the removal of the things that hinder the work of God. Such was the destruction of Jerusalem and the removal forever of the whole system of temple worship. As fearful as this was, it was making way for the spiritual kingdom of Jesus. So has been the destruction of every institution of iniquity which stands in the way of the kingdom of God. We ought to pray as fervently for the overthrow of the liquor traffic, and gambling devices as we do for a revival of religion. It was when the institution of slavery was doomed in this country that those words were written, "Mine eyes have seen the glory of the coming of the Lord

He is trampling out the vintage where the grapes of wrath are stored;  
He hath loosed the fateful lightning of his terrible swift sword;  
His truth is marching on."

## GIVING PERMANENCE TO THE REVIVAL

How shall we make the revival in the church an abiding experience? This is one of the most important matters for our attention today. This is the revival season for our churches, days of joy and strength, when we have a new vision of God and fellowship with Him. We cannot be surprised that Peter on the mount of transfiguration said, "Lord, it is good for us to be here; let us build three tabernacles." We are often thinking, "If we could only stay on the mount with him!" But there are other ways of having him with us beside that of ecstatic vision. We ought to have such a realization of the majesty and grace of God in a revival meeting that we can go with unshaken and abounding faith to our daily tasks, and fulfill them as servants of God.

A good text to follow a protracted meeting is "Whereunto we have attained, by that same rule let us walk." All the work of God is planned; it is continuous; it is consecutive. Every day is related to every other day; and every task or attainment to every other task or attainment. We do not live disjointed lives. Every achievement looks forward to further achievement. Every day is built upon yesterday. God is not doing a makeshift piece of work in us. He is building for all time and eternity. He does not mean for us to lose any good out of our past, but to continually profit by what we have already learned and done. Or as Paul says, "We press on toward the goal."

The only nations which make progress are those which preserve their history and learn from it, profit by it. And the same applies to individuals. To be specific if we are to get the greatest good from a revival we must make it permanent, and it can be permanent only if we learn how it can come about and perpetuate or continue the conditions that brought the revival. Any preacher can tell you, probably does tell you every year, what brings about a revival. Briefly it is getting square with God and doing what He says. This getting straight with God is brought about by preaching and praying. The preaching is to make known the will of God, and to induce people to line up with His will. The first great revival was when John the Baptist came preaching in the wilderness and saying, "Repent ye for the kingdom of God is at hand." And preaching is always necessary to produce a revival. And it will do it whenever and wherever faithfully done. It directs men to get right with God. It takes courageous, sacrificial preaching to bring a revival. Some men are never very bold in preaching except in a revival. And some of them are much more bold away from home than in their own churches. If they would preach at home like they preach away from home they might keep the revival fires burning.

Everybody knows that revival time is the time for much earnest praying. Men pray for themselves, that they may get right with God.

And they pray for one another. They pray for the preacher. And they pray definitely for the wayward and the lost. And God hears the prayer. The chief reason prayers are not answered is that they are never prayed. God's word still stands: "If my people who are called by my name shall humble themselves, and pray, and seek my face, and forsake their wicked ways, then will I hear from heaven and forgive their sins and heal their land." God never fails.

And this preaching and praying must result in and be followed by the doing of God's will. The crooked places must be made straight and the rough ways smooth. A revival, like a harvest is a time of labor. There is plenty of work to do. And it is work that counts. God works through us, and as long as the work goes on the revival goes on.

Now if we have learned anything about the ways of revival, we ought to profit by it. "Where unto we have attained by that same rule let us walk." Keep right on doing and the revival will keep right on going and growing. But there are two reasons why the revival dies down at the end of the meeting. One is that church members lose interest in the lost about them. The other is that they do not concern themselves about the lost outside their own community. A revival to continue must spread. It must take in new territory. It must spread to the regions beyond. It must lead to concern for the lost throughout the whole world. Almost any plant grown in a pot or jar will soon exhaust the soil in the jar. It needs a larger place to grow, else it will sicken and die. The trouble with most of our revivals is that they exhaust themselves by never reaching beyond their own borders. Jesus did not stay in one place. He went throughout all Galilee. And when the time was ripe he told the disciples to go into all the world. No church can maintain a permanent revival that has only a local program. We must join up with the forces that are trying to make the kingdom of the world to become the kingdom of our Lord. The "denominational program" is simply an effort to perpetuate the revival by taking all its benefits to all men. And the church which does not have part in it will suffer arrested development. It cannot have a permanent revival.

## PETER'S SECOND CALL TO THE MINISTRY

Recently there was something said in these columns about Peter's first call to the ministry, with the intimation that there was a second call and we should speak of that later. There was a second call which was different in its manner and its purpose from the first. This was when Peter had apparently given up the business to which the Lord Jesus had called and assigned him and gone back to his old occupation of fishing. The story is beautifully told in the last chapter of the Gospel of John.

It was next to impossible in those days following the crucifixion and resurrection of Jesus for the eleven apostles to adjust themselves to the new conditions. They were unprepared for the crucifixion in spite of all Jesus had said about it. They were simply shocked into confusion by all that had occurred. They were like a man who had been sandbagged, and they found it difficult to recover their bearings and adjust themselves to the new order. Jesus was gone out of their lives, except for occasional appearances. They had no assurance that they would ever see him again, and for some time they had no specific directions as to their procedure in the future. The Shepherd had been smitten and the sheep were scattered. For forty days they were more or less bewildered, not knowing what to do or which way to turn.

Peter was one who could not stand uncertainty or delay. And so while they were thus in confusion, he said to his old companions and partners in the fish business: "I'm going back to fishing." The others knew nothing better to do, and readily said, "We too." And out to the sea they went. All night they toiled, and doubtless did a lot of thinking. Hours passed and not the flutter of a fin was seen or heard or

felt. They must they surely thought. Did they recall the put out into the Did they hear again me, and I will not men"? Were they as to whether or him? All night to show for it!

Now the sky turn grey. Dimly on the shore. He no thought of ought to eat?" for food? Or is answer in one c on the right side and the net was draw it in. John dark than most the Lord." Then

There comes ing of Peter. T coals, He fed th a gathering of Jesus again, as morning air, th their souls lit Well could Peter Father of our ing to his grea living hope by from the dead, and undefiled, served in heav God are guarde ready to be re

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Why should this question? soul with a q three times r the love of I shall we say thou me mor some odious phatically tha would not. H to death! Ar him! Stand v answer the c comparison n soul that is and he knows "Yea, Lord: He casts him True it is th word for love word; it mean It may not t divine love; he profess to



felt. They must have talked of the past; and they surely thought and talked of the Master. Did they recall that time when he told them to put out into the deep and let down the nets? Did they hear again the Master saying, "Follow me, and I will make you to become fishers of men"? Were there questionings and misgivings as to whether or not they were now disobeying him? All night out in the boat and nothing to show for it!

Now the sky over the eastern hills begins to turn grey. Dimly they see the figure of a man on the shore. He calls to them, but they have no thought of who he is: "Children, have ye ought to eat?" Can he be hungry and asking for food? Or is he concerned about them? They answer in one crisp word, "No." "Cast the net on the right side and ye shall find." They did; and the net was full, so full that they couldn't draw it in. John, who could see better in the dark than most people in the light, said, "It is the Lord." Then they all knew.

There comes the searching and commissioning of Peter. There gathered about the fire of coals, He fed them with fish and bread. What a gathering of friends, hungry, tired, glad, with Jesus again, as the sun came up. The crisp morning air, the earth flooded with sunshine, their souls lit anew with hope and wonder! Well could Peter say, "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who by the power of God are guarded through faith unto a salvation ready to be revealed in the last day."

But wait a little, Peter; a word with you before the doxology. Jesus' face is serious now, and tender. They all knew this was Jesus. Just after eating is a good time for a little talk. And Jesus begins it: "Simon, Son of John." That's going back several years. Jesus was not in the habit of calling him "Simon." He had renamed him "Peter," and he had proudly worn that name. But now it is "Simon" again. And it sounds strange, yes, estranged. It is as if somebody who has called you for a long time by your name of friendship, goes back and says, "Mr. Smith." But it is best to go back, for Peter had gone back. He didn't deserve to be called Peter; and he must begin all over again. Jesus is looking straight into his face now, yes, into his soul as he says, "Lovest thou me?" This is what the Lord desires above everything else. It is still the first and great commandment. Jesus is hungry for our love; yes, more than we are for his love. He wants us to love him and he wants us to say so. And he wants us to show it. It is well for us if when we get down on our knees or stand face to face with God we can tell him that we love him. If we can say this truly, then all is well. If we hesitate, then do we need to have our hearts searched.

Why should Jesus single out this man to ask this question? Why should he probe into his soul with a question like this? Why should he three times repeat it? Jesus was hungry for the love of his friend. But Peter needed it; shall we say deserved this treatment? "Lovest thou me more than these?" Peter had made some odious comparisons. He had said emphatically that though all men forsook Him, he would not. He would rather go to prison and to death! And then had three times denied him! Stand up now, Peter, like a man, and answer the question. He makes no boast or comparison now; but there is something in his soul that is still loyal to Jesus. He knows it, and he knows that Jesus knows it. So he says, "Yea, Lord: thou knowest that I love thee." He casts himself upon the friendship of Jesus. True it is that Peter does not use the same word for love that Jesus used, but it is a good word; it means devotion and loyalty to a friend. It may not touch the height and depth of the divine love; and Peter is a little cautious lest he profess too much. He may not love as Jesus

loved; he dares not profess greater love than the other disciples, but what he has is genuine.

Jesus slightly varies his question each time, much as one turns the searchlight this way and that, but three times he asks Peter if he loves him. We must be sure of this. There must be no mistaking or evasion. Failure here is failure everywhere. Here is the one source of all motive power in the Christian life. A weakening in love to Christ will slow up all Christian life and work. The lack of love to Christ will make vain all religious effort and service. Tongues of angels, all faith, all knowledge and consuming zeal, avail us nothing if love is absent. But if love is here, if Christ is enthroned in our affections, then all else has value and will be effective. May our Father God search our hearts. And may the love of Christ be poured forth into our hearts through the Holy Spirit given to us.

On the basis of this love to Christ Peter now receives his commission anew; and it is a new commission. Before this Jesus had told him he would become a fisher of men. But this commission is different. Something else is needed beside getting people into the kingdom of God. That is the beginning ministry, but only the beginning. Evangelism is the first part of our ministry. But if it stops here, evangelism will soon dry up. Many evangelists do dry up. And many so called pastors dry up because they never get any further than getting men into the kingdom. Jesus gave Peter a new ministry when he said, "Feed my lambs"; "Tend (shepherd) my sheep"; "Feed my sheep." Here is where one's ministry becomes self-perpetuating.

The beginning of one's ministry may be wholly evangelistic. But if there is nothing more to it, it soon burns out. One does not fulfill his ministry by simply getting people into the kingdom. A young man can do the work of an evangelist as well as or better than an older one. At first that is about all he knows. But if he does not go further than this he will soon burn himself out. It is well if he hears the voice of Jesus assigning him to the equally important task of looking after the lambs and the sheep.

#### TRUETT WILL PREACH

The "Preaching Week," August 22-29, will furnish a fitting climax to the highly successful season at the Summer Assembly at Ridgecrest, North Carolina. Dr. George W. Truett, pastor of the First Baptist Church, Dallas, Texas, and president of the Baptist World Alliance, will arrive from an extended trip through Europe just in time for this week's engagement. He sails from Cherbourg August 13 and will arrive in New York August 18, in ample time to reach Ridgecrest for Sunday, August 22.

For many summers Dr. Truett has rendered this service the closing week at Ridgecrest and thousands have thronged to hear him. His messages this year will possess unusual interest and charm being enriched by his recent experiences on his highly important visit to our Baptist people throughout Europe. Fortunate indeed will be those who have the privilege of hearing Dr. Truett, perhaps the greatest preacher of modern times, at Ridgecrest August 22-29.

—Walter M. Gilmore.

Dr. Webb Brame of Yazoo City helped Pastor R. L. Wallace and the church at Raymond in a good meeting.

The Baptist Bible Institutes lacks \$549.81 of having the necessary amount to meet one six months' payment on interest due August 1. We appeal to our friends to aid us before the end of the 30 days grace granted us, Sept. 1. Send gifts to W. W. Hamilton, Baptist Bible Institute, New Orleans, La.

## LET'S GO

By A. L. GOODRICH, Circulation Manager  
"Ask the People and They'll Subscribe"

### HAZLEHURST RESPONDS

Recently we "pealed" to the brethren for a few subscriptions to help hold our own while we helped with the 5,000 Club.

Here's Dr. G. P. White's reply:

"I am enclosing a list of 82 names for the Record."

We call that cooperation in any language.

### SO DOES WALLACE

And a letter from Rev. W. D. Wallace sends some to help along. Thanks.

### WE NEED GAINS NOT DROPS

Last week we had to drop 323 names because they failed to renew. At least 275 of those would have renewed had some one "asked 'em." Building the circulation of the Record is no easy task, nor is it a one man job. It requires the cooperation of all.

Each pastor receives a list of expirations in his church. We are just saying that we hope each one will help us get these 337 back on the list. We've been looking into Eleven Thousand Land long enough. We want to get in.

Names dropped were as follows: Oxford 25; Laurel 22; Money 15; Hattiesburg 12; Aberdeen 11; Southside, Meridian 13.

EIGHT EACH: Picayune; DeSoto; Durant.

SEVEN EACH: Jackson; Carriere.

SIX EACH: Summit; Newton; McComb; Greenwood; Columbia; Amory.

FIVE EACH: Waynesboro; Louisville; Hickory; Fifteenth Avenue, Meridian.

FOUR EACH: Union; Terry; Pontotoc; Prentiss; Montrose; Lamar; Clarksdale.

THREE EACH: New Hebron Kosciusko; Iuka; Doddsville; Brooksville.

TWO EACH: Winona; Vicksburg; Seminary; Pace; Oakland; Meehan; Lexington; Long Beach; Liberty; Jayess; Holcomb; Flora; Fernwood; Canton; Carthage; Crystal Springs; Biloxi; Boyle.

ONE EACH: Valley Park; University; Utica; Tyro; Tiplersville; Tishomingo; Taylor; Sandy Hook; Saltville; Shubuta; Stampley; Scobey; Richton; Puckett; Polkville; New Albany; First, Meridian; Forty-First Avenue, Meridian; Concord, Meridian; McCool; Mayersville; Magnolia; Lena; Lyman; Leaf; Lucien; Kewanee; Kossuth; Indianola; Independence; Holly Springs Houston; Florence; Ethel; Dumas; Dennis; Clara; Columbus; Chunky; Chester; Carpenter; Calhoun City; Charleston; Booneville; Belmont; Bassfield; Benton; Braxton; Brookhaven; Ashland.

Let's be "Laborers Together."

### THANK YOU

Mr. Joe J. Jones, Ellisville; Miss Elois Tolar, Leland; Mr. S. J. Rhodes, Osyka; Mr. Henry Morgan, Star; Rev. Eugene I. Farr, Bassfield; Mrs. W. S. Higanbotham, Minter City; Mr. H. A. Scott, Tylertown; Dr. Fredrick E. Smith, Greenville; Dr. H. L. Martin, Senatobia; Rev. G. S. Jenkins, Lucedale; Rev. Bryan Simmons, Ellisville; Rev. G. H. Gay, Marks.

Pastor Herring welcomed 35 into the fellowship of Friendship Church, Tallahatchie County in a meeting in which Rev. T. R. McElvoy of Charleston preached.

The editor of The Record joins a host of friends who feel a great loss in the death recently of Miss Lizzie George Henderson at Greenwood. She was one of the Lord's chosen. She loved the Lord, loved his church, loved people and loved to do good. Her generosity helped many a good cause. She was a daughter of Senator J. Z. George and inherited her father's fine sense. She arranged for her benefactions to continue when she had gone to heaven.



## DR. TRUETT IN BRITAIN By His Travelling Companion

So far as Great Britain is concerned, the tour of the president of the Baptist World Alliance is now over. As everyone would expect, it has deepened and confirmed the impression which he had already made on this side of the Atlantic. The British program opened with the remarkable international gathering at which Baptists from Japan, India, Ceylon, Australia, and continental Europe, as well as from Canada and the U. S. A., welcomed Doctor and Mrs. Truett and gave a "Godspeed" to them and to myself, assuring us of their prayerful interest in the prospected visitation of the brethren. It closed with an item not contemplated in the original program, when Dr. Truett headed a deputation to the Rumanian Minister in London on the subject of the recent repressive decree issued by the Minister of Cults in Rumania. Dr. Truett took all through a part worthy of his position as president of the Alliance and spokesman of the Baptist communion throughout the world.

Dr. Truett's fame as a preacher assured him a welcome in leading churches everywhere. He was heard in London at Spurgeon's Tabernacle, the Woolwich Tabernacle (on the occasion of the sixtieth anniversary of the pastorate of his friend Dr. John Wilson), Ferme Park Baptist Church, and Bloomsbury Central Church. In Cardiff, Wales, a great congregation was so thrilled by his sermon on a week-day afternoon that it made a request (which owing to previous commitments could not be granted) that the evening plans should be set aside and Dr. Truett should preach again! The center of Welsh Baptist strength is in Llanelly, and there the Celtic enthusiasm overflowed. In Scotland Dr. Truett occupied two of the most famous pulpits Adelaide Place and Hillhead, Glasgow—and Scotland, while less demonstrative than Wales, was no less hearty in its response.

Apart from the preaching services, the president has delivered a masterly series of expositions of the spiritual and fraternal significance of the Alliance and of the present tour. I think the address, which owing to the special character of the audience, as well as its own quality, produced the widest effect was his response to the toast of "The Baptist World Alliance" at a dinner given by Mr. H. L. Taylor, president of the British Baptist Union to Dr. and Mrs. Truett and myself, and attended not only by representative Baptists, but by presidents of other free church bodies, leading journalists and others. Dr. Truett's greatness as an orator was revealed in a fine interpretation of the Baptist position, and Dr. John A. Hutton, the editor of the British Weekly, who was present as a guest, was one of those who wrote of the address in terms of the highest appreciation.

Dr. Truett met the London Baptist ministers under the chairmanship of Dr. J. W. Ewing, and the brotherly inspiring talk with them will never be forgotten. Nor will the London Baptist Association forget the evening session at which Dr. Truett spoke in a suburban church crowded "to capacity."

It is sufficient to say of the Alliance meetings held in the Welsh capital of Cardiff, and in what is claimed as "The Welsh Baptist capital" Llanelly, that the interest and concern for all the members of our world-fellowship, especially those exposed to repression and persecution, is deep and general. This found eloquent expression in speeches of goodwill for our tour warmly endorsed by crowded congregations. The Scottish meetings in Glasgow, Dundee, and Edinburgh impressed Dr. and Mrs. Truett as well as myself as extraordinarily useful and successful. We had been warned in advance that the particular month (July) is extremely unfavorable for meetings in Scotland. Moreover, Baptists are comparatively few north of the Tweed. The weather was also unpropitious (as it sometimes is in Scotland!) In Edinburgh we clashed with a Royal visit. That Scotland nevertheless provided gatherings so large and so deeply interested as

those we faced was a remarkable demonstration of the quality of our Scottish brethren. And, after hearing Dr. Truett, they felt themselves amply rewarded for special efforts in face of special difficulties!

J. H. Rushbrooke

## WHY I AM A BAPTIST Religious Herald

In this day when the old emphasis on denominationalism is fast fading out, we need to do some basic thinking as to whether there is any longer need for the great historic denominations. Many are asking: Have they not had their day and should cease to be? Are not these barriers that separate groups of Christians just theological fences that should be torn down and all these distinct fields of Christian doctrine and practice be thrown into one vast field in which all dividing lines of belief and denominational convictions shall be obliterated? That such is the tendency in this modern time, no thoughtful observer can doubt. How often we hear it said: "It doesn't make any difference what church you belong to; they are all about the same." How easily and thoughtlessly people today pass from one denomination to another. Personally, I feel that we cannot afford to surrender our distinctive principles and practices. Denominational integrity must be maintained. We must not become so liberal in everything that we shall cease to be loyal to anything.

I am calling for a New Denominationalism which shall maintain the historic distinctions, but in a New Spirit of Christian Cooperation for building the Kingdom of God. My own conviction is that I can be a more useful Christian by being a more loyal denominationalist.

So with this thought in mind, I am asking myself what reason can I give for my Baptist convictions?

### I. Soul Liberty

Because I believe in the historic Baptist doctrine of soul liberty—the right of every individual to worship God according to the dictates of his own conscience—the right of every man to think for himself in matter religious. As one of our great leaders has expressed it "The competency of the individual soul in religion." The distinguishing mark and peculiar glory of Baptists through the ages has been this great doctrine.

It is this principle of religious liberty that has been the most potent force in the history of Christian civilization. It was devotion to this principle that nailed Jesus Christ to the cross. It was the preaching of this doctrine that caused the first Christian martyr to give up his life at the hands of the traditional religionists of his day. "Would you read the scarlet story of every fetter that has ever galled the hands and feet of God's martyred souls, of every scourge that ever tore their flesh and of every rack that ever pulled their joints asunder," read it in the story of their devotion to this priceless principle of religious liberty. It was loyalty to this idea that cast Paul into the dungeon of the Roman prison—that placed John Bunyan behind the bars of Bedford jail—that moved Martin Luther to nail his ninety-five theses on the church door at Wittenburg, thus declaring his independence of the Roman church. It was devotion to this principle of religious liberty that glorified and memorialized old Culpepper and Chesterfield jails in Virginia with the heroism of our Baptist fathers. They were jailed for preaching their convictions, and for interpreting the New Testament in a way that was at variance with the ecclesiastical standards of their day.

Baptists gave to American civilization the complete idea of liberty. I am proud to belong to a denomination that has such a distinction as this.

### II. Separation of Church and State

I am a Baptist because I believe firmly in the Baptist principle of the absolute separation of Church and State. This is indeed an historic

doctrine, for it goes all the way back to Jesus. He, Himself, gave this imperative for His own time and for all time: "Render under Caesar the things that are Caesar's, and unto God the things that are God's." (Luke 20:25.)

Whenever and wherever in history the state has sought to control the church or the church the state, the results have been disastrous. The Baptist ideal is that neither should rule the other, but that both are servants of God in their separate but closely related fields. Under the inspiration of this glorious ideal of soul freedom, S. F. Smith, a Baptist, wrote the stirring national hymn that moves every American heart:

"My country, 'tis of thee,  
Sweet land of liberty,  
Of thee I sing;  
Land where my fathers died,  
Land of the pilgrim's pride.  
From every mountain-side  
Let freedom ring!"

I would add: From every church steeple, "Let freedom ring."

### III. Regenerate Membership

Baptists have always insisted on regeneration or the new birth as the one necessary prerequisite for church membership. I am a Baptist because I believe in this great doctrine of spiritual qualification for entrance, not only into the church but into the Kingdom of God. Jesus said to Nicodemus: "Except a man be born again he cannot see the Kingdom of God." (John 3:3.) The new spiritual birth is necessary to the new spiritual life. The center of a man's life must be changed before there can be any real and permanent change in the circumference. Regeneration is the work of God in the soul of man. "That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, Ye must be born again." (John 3:6, 7.) We cannot understand this miraculous process but we are conscious of the reality and the result. "The wind bloweth where it listeth, and thou hearest the sound thereof, but cannot tell whence it cometh and whither it goeth; so is every one that is born of the spirit." (John 3:8.) This doctrine of a regenerate church membership is the most fundamental and vital of all the Baptist doctrines, and should be given a new emphasis in this day when it is all too easy to get into the church.

### IV. Bible Our Sole Authority and Baptist Position on Ordinances

I am a Baptist because my denomination accepts no man-made creed nor ecclesiastical pronouncement as authority in religion or in the government of the church, but acknowledges the Bible, and the Bible alone, as the supreme authority and guide in religion, and the New Testament as the sole rule for the organization and polity of New Testament churches. A church that is not a New Testament church has no right to claim that it is a church. Baptists have always exalted the Bible as the inspired record of God's supreme revelation to man, and as the authoritative Word of God in the realm of religion and morals. "Holy men of God spake as they were moved by the Holy Ghost." (2 Peter 1:21.) "Thy word is truth." (John 17:17.)

I am a Baptist also, because I believe in the Baptist interpretation of the two New Testament ordinances—Baptism and the Lord's Supper. Our position is that these ordinances are significant and worthwhile not as mere ordinances but only as symbols picturing objectively the great spiritual realities of salvation in Christ: Baptism—a burial in water, signifying the death of the believer to the old life of sin and the rising to a new life of holiness in Christ. The Lord's Supper—a perpetual reminder of the sacrificial sufferings and atoning death of Jesus our Saviour, and our constant dependence on Him as the Source and Sustenance of our spiritual life. Baptists believe in the ordinances not as a method of salvation, but as a means of growth in grace.

I have stated only a few of the reasons why I am a Baptist. I could give many more. I would

not glory in a designation. I was worthy of it as Him who is the "God forbid that cross of the Lord"

## MOVIE P By Wm

According to the Institute of the divorce rate four times as high. In 1930 there were seventeen in 1931, there were thirty-one marriages; in 1934, in 1935, fifty-eight were terminated. wonders why the

This quotation. Movie stars are continent; and ple than any of admiring lions. There is whose name is as are many noted evangelists the same season given scant notice. The papers try want—what the sensed the taste.

The divorce cer, our great enemy of the determining the and by so doing insulting to God of a holy institution, and women incurable ster should be a placard pro kept in the box. But note the most ardently the largest survivors in this ev out of thirty-in divorce; in and in 1935, f marriages were to one wonders w ward Wiggam "Exposing Yo soon after m cannot believe they married.

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not glory in a mere name or denominational designation. I would exalt the name by living worthily of it and by exalting the name of Him who is the Great Head of the Church. "God forbid that I should glory save in the cross of the Lord Jesus Christ."

—J. Emmerson Hicks.

—BR—

### MOVIE PEOPLE AND DIVORCE

By Wm. James Robinson, D. D.

According to Dr. Paul Popenoe, director of the Institute of Family Relations of Los Angeles, the divorce rate among movie people is at least four times as high as among people in general. In 1930 throughout the United States there were seventeen divorces for every 100 marriages; in 1931, there were 17.3, and in 1932, 16.3. However in the movie colony in 1933, out of thirty-one marriages twenty-five ended in divorce; in 1934, fifty-four out of sixty-five, and in 1935, fifty-eight out of seventy-nine marriages were terminated by divorce. At this rate one wonders why they marry at all.

This quotation is very worthy of serious study. Movie stars are the highest paid persons on the continent; and undoubtedly influence more people than any other group. Many of them are ardently admired, all but worshipped, by millions. There is not a minister on the continent whose name is nearly so familiar to the public as are many movie stars. Billy Sunday, our most noted evangelist, and Will Rogers both died in the same season. The evangelist's death was given scant notice by the papers, but the movie star was given large space for several days. The papers try to give the people what they want—what they will pay for. The editors sensed the taste of the people and catered to it.

The divorce evil is surely a vicious social cancer, our greatest social scandal, the greatest enemy of the sanctity of the home, and is undermining the very foundations of our social life and by so doing is wrecking our nation. It is insulting to God, debases men and women, makes of a holy institution a mockery and a cover for sensuality, and wounds many innocent men and women incurably. This voracious, ruthless monster should be manacled and compelled to wear a placard properly classifying him, and then kept in the bounds the Lord designed for him. But note the fact that the persons the public most ardently admire, and to whom they pay the largest sums for their services, are the leaders in this evil. "In the movie colony in 1933, out of thirty-one marriages twenty-five ended in divorce; in 1934, fifty-four out of sixty-five, and in 1935, fifty-eight out of seventy-nine marriages were terminated by divorce. At this rate one wonders why they marry at all." Albert Edward Wiggam quotes the figures I have given in "Exposing Your Mind." When you realize how soon after marriage their divorces occur you cannot believe many of them were sincere when they married.

We are not to believe that there are no "movie stars" who properly regard the seriousness and sacredness of marriage, but we are compelled to believe they are few. A casual study of the pictures they produce will convince any careful student that their conduct will lead to serious suspicions, not to say actual immorality, and burning jealousies.

That some pictures are well worth seeing is undeniable; and that many good people attend the movies, more or less, is equally true. But the following statement is indisputably true. The picture show, as an institution has been a mighty force for the degradation of the nation. Perhaps there is no institution that has done as much, and is doing as much, to degrade its patrons. It plays up, glorifies, every immorality and crime, and if it pretends to exalt a virtue it does it in such a manner as to expose it to scorn. "By their fruits ye shall know them." Judged by this standard the "stars" and their satellites (devoted patrons) are both in a bad category.

Every thoughtful person readily admits that people need entertainment, but as readily af-

## Convention Board Department

R. B. GUNTER, Cor. Sec'y.

### A CLEAR FIELD FOR THE WOMAN'S COLLEGE

It now seems that the Five Thousand Club goal will be reached by the last of this month. We lack only 200 members, and the weekly returns are better than they have been for quite a while.

Our workers will get out of the field the first of September to clear the way for the Woman's College Endowment Campaign. The State Board workers will attend district associations for nearly two months boosting all phases of the Convention's work. With the exception of the W. M. U. Week of Prayer for State Missions the last of September and State Mission day in the Sunday schools the last Sunday in October, there will be no special appeals. These two specials are in the regular program. This will leave the field wide open, in so far as the churches are concerned, for the Woman's College Campaign.

It should be encouraging to the Baptists who cooperate with the State Convention to know that the goal set in the Five Thousand Club will have been reached by the close of this month. In other words, an important task will have been completed, and through the fidelity of the members of the club the Convention's obligations can be met. Now the completion of another campaign authorized by the Convention a year ago last November and reaffirmed last November will continue to revive the spirit of our people. It will have a tendency to remove the defeatism which began to obsess them with the beginning of the financial depression. Our people will begin to learn again that things can be achieved. One success inspires another, provided we realize the source of our power and not feel that our victories came of our own strength as did the Israelites after the fall of Jericho.

It is the feeling of this writer that every Baptist should see to it that every obstacle is removed from the Woman's College Campaign and that every encouragement should be offered in order that every Baptist in the State may have an opportunity to express his conviction in regard to Christian Education. Every Baptist is entitled to all the facts, and after each has all the facts with all errors eliminated, he can usually be depended upon.

Dr. Otto Whittington has impressed our people with his sincerity and with his fairness and with his capability. Our people are able to do what he is asking, and some are already before the campaign begins sending in their cash contributions. Let us see that the leader in this Campaign has a fair chance and that the Woman's College shall have an open field for doing that which the State Convention has twice authorized. The college is one of the agencies of the State Convention.

### AFTER FORTY YEARS

Forty years after his conversion the writer

firm that all entertainment should be wholesome and inspiring. When entertainment fails to inspire it degrades and deserves to be squelched. If you know what kind of entertainment appeals to a person, or people, you know their character.

It is high time that Christian people were demanding inspiring entertainment; and that their entertainers be themselves of such character as to inspire. Bob Ingersoll could, no doubt, have written and delivered a splendid sermon had he desired to do so, but the best sermon coming from his lips would have been shorn of its power. To make entertainment wholesome and inspiring in effect it must be rendered by wholesome entertainers.

Kansas City, Mo.

returned to hold his third meeting with Mt. Zion Church in Leake County. Forty years ago he was converted and baptized into this church and twelve years later ordained by it and immediately began his ministry. It was a joy indeed to have fellowship with many who were members forty years ago and with those who have been received since that time.

The pastor is Reverend J. L. Moore, who was also reared in the community and baptized into the membership of this church. He has served the church for approximately ten years. Under his leadership the work has advanced and is still making progress. He is a hard worker and has the confidence of the people.

The church asked for a meeting of six days, and notwithstanding the fact that the attendance was large and the interest all that could have been asked for, there were no additions for the first four days. But the membership continued their prayer meetings in groups and the fifth day there were ten and the sixth day there were seven. Many wished for another week, which would doubtless have doubled or trebled the number received.

It is the conviction of the writer that the most valuable territory for evangelism continues to be in our country churches. These churches are furnishing practically all of the missionaries, nearly all of the preachers, and are helping to keep alive the town and city churches. The city churches would have a hard struggle were they compelled to carry on with only those members who are baptized into their fellowship. This is due to the fact that in the country churches practically all of the young people attend service, not because they are so much more religiously inclined than young people in cities, but because there are not so many places which draw them away from the church. This gives the country preacher an opportunity which the city preachers have only in a limited way.

—O—

### STILL MAKING PROGRESS

July receipts advanced over July of last year by more than \$1,000.00. From now until the close of the year the increase should far surpass receipts for the same months of 1936. Material prosperity is in evidence throughout the State. We should be deeply concerned for a balanced prosperity. The material must not outgrow the spiritual. The best way known to maintain a balance is to see that the Lord receives His part. A tithe of Baptist income from now until the close of the year will meet every financial obligation on the local churches and in the State Convention and on the Southern Baptist Convention as well.

The receipts from the Five Thousand Club, as well as from the Cooperative Program, have this year enabled the Board to make greater reductions in its indebtedness than for quite a while. The annual interest is more than \$10,000.00 less than it was at the beginning of 1933. For a while receipts were not sufficient to take care of the accruing interest. But if the Five Thousand Club members pay up in full, more can be paid on principal this year, after having paid all interest, than the interest amounts to. We are making progress so long as reduction in principal exceeds the interest, provided the interest is paid also.

—O—

### DISTRICT ASSOCIATIONS

The district associations, which begin September 8th and continue until the 24th of October, offer the greatest opportunity for denominational work. In order that these associational meetings may bring the best results, churches should see to it that they are well attended. The State Board force will bring to the attention of the associations live and up-to-date facts. A practical program will be presented showing the progress made thus far during the year and plans for the future. Let us make much of these meetings.



# MESSAGE OF W. M. U. PRESIDENT Mrs. F. W. Armstrong

(Continued from last week)

Any review of our heritage must of necessity take into consideration the elements that have entered into our life, the activities that have been used effectively to enlist and inspire our membership to carry forward the ideals for which our organization was created and to which it has been true through this half century. So helpful have been these varied elements and activities that they have become fixed policies that in and through themselves have served to build up the compelling heritage which is ours as we prepare to celebrate worthily the Golden Jubilee of this missionary organization.

The first of these, fundamental and foundational, is the missionary education of young people. It was contemplated in the purpose of Woman's Missionary Union: "desirous of stimulating the missionary spirit and the grace of giving among the women and the young people of the churches" said the far visioned women of 1888. Already a good many Sunbeam Bands were being led by devoted members of W. M. U. Today there lingers in my heart and yours the sunshine glow of that high hour of testimony in the last annual meeting, when the Fiftieth Anniversary of Sunbeam Bands called workers from many phases of denominational life, from mission fields at home and around the world, from leadership in W. M. U. life, from missionary volunteers who had waited eagerly and were now commissioned. When this widely representative number were called and one after another bore testimony that in Sunbeam Bands they had received their first inspiration for service, the first missionary inspiration and incentive, the rewards of all the years of missionary training of young people seemed verily to march before us. What a heritage, compelling us to faithful fostering of Sunbeam Bands in our own churches.

This year we celebrate the thirtieth anniversary of Young Woman's Auxiliary. For a good many years before 1907 there were young women's missionary organizations within the churches bearing whatever name they chose. When it was felt that uniform plans and name would serve to develop these and enlist other young women this fitting name was chosen. The parting admonition of the honored president of W. M. U. to "lead the young women in paths of joyous responsibility" is a heritage compelling and rewarding as we faithfully follow the spirit of that loving admonition. Obedience to it has in these sixty years augmented our leadership in a way that is most gratifying. Continued obedience will bring further rich rewards. The Y. W. A. Camp has blessed a whole generation of Southern Baptist young womanhood. As year after year a thousand choice young women come up to the heights they go down to their valleys with an enduring and enriching missionary vision. One realizes that they are themselves a heritage of mission-minded young womanhood to bless the homes, the churches and the world in years to come. Their own magazine, The Window of Y. W. A., opens windows of vision to them and beckons to fields of service. The W. M. U. Training School was opened and is operated today that young women may be trained for missionary service and for Christian leadership. The graduates of this institution have built up a reputation for dependable service in the homeland and around the world that is a source of abiding satisfaction to the Union. This record of service is a rich heritage compelling us to devote ourselves even more fully to the best support and development of the school and to careful selection of purposeful students.

Royal Ambassador and Girls' Auxiliary have served "to stimulate the missionary spirit and the grace of giving" in minds and hearts of wideawake, reading-responsive boys and girls. Enthusiasm for chapter activities is assurance that real missionary seed-sowing is being done in fertile soil. Conclaves and camps have de-

veloped loyalties and have inspired to royal service. Literature, missionary and leadership-helping, has been provided. In a spirit characteristically engaging and spontaneous, yet born of deep conviction, Miss Heck once remarked in an annual meeting address: "I wish someone would endow a missionary magazine for children." The next best thing, perhaps even a better thing than endowing a magazine, is to create one, attractive and appealing and to make it vigorous and wholly self-supporting. This W. M. U. has done in World Comrades. Its purpose "to girdle the world with friendliness" gives promise of the dawning of the day of real peace on earth, of good will to men.

The young people of our churches are a very heritage of the Lord. To so surround their lives with missionary atmosphere, to so instill in their minds missionary motives, to so awaken in their hearts missionary sympathy and purposes that they shall themselves be missionary compelled is our opportunity and obligation. When Martin Luther in his hour of crisis said "Here I stand, God helping me I cannot do otherwise" he was a compelled man, his actions bound irrevocably to his ideals to all the things to which his thought and his life's inner fires bound him. Just so would we have our young people bound in missionary vision, knowledge and purpose. Preparation for the year of jubilee calls us to deeper consecration to this aim so fundamental and foundational in the life of Woman's Missionary Union.

Miss Heck once defined missions as "Life from God manifesting itself in imparting that life to others." It is a comprehensive definition. Missions knows no fear, no far. The far phase of missions is impressed in every message, every mission magazine, every mission study. To encourage the women and young people to recognize its near-by responsibility personal service was developed. Christ-like living in one's own community, emphasis upon personal soul-winning are the ideals growing in realization, from which have grown Good Will Centers, the Open Door for Negroes and various practical methods of personal participation in local missions.

Study also was essential if our organizations was to carry out its purpose. From mission study classes and from classes studying the missionary message of the Bible have grown well planned mission study courses for women and young women. It is impossible to estimate the harvest of such seed-sowing or to know how greatly it has contributed to the missionary intelligence and the mission support our organization claims today as its heritage of the years.

Stewardship teaching was early recognized as indispensable in the cultivation of the grace of giving to which the Union had pledged its purpose to enlist the women and the young people of the churches. With characteristic directness it was determined to concentrate on the stewardship of possessions, emphasizing tithes and offerings. Its splendid program, capably directed, has been so outstanding as to receive marked recognition. The record of gifts to missionary causes is an inspiring one averaging more than a million dollars per year for the forty-nine years. The tangible evidence of the enlistment and educational efforts of the Union, it shows that the grace of giving has been stimulated. Its heritage only eternity will tell.

On the occasion of the Ruby Anniversary of our organization one of our number, honored for her long and notable service to the cause of missions in and through this organization, in characterizing "The Spirit of 1888" said about prayer: "Underlying all else was the spirit of prayer. The Woman's Missionary Union was founded on prayer, its achievements are the result of prayer and its hope for the future lies in prayer." Close examination of the life and work of the organization reveals that no single characterization could be more patent. Through its Calendar of Prayer in Royal Service, its devotional pages in The Window of Y. W. A. called Opening the Window Eastward and its Pray Day by Day pages in World Comrades,

Woman's Missionary Union unites its membership, women and young people, in a covenant of daily prayer that reaches around the world. With missionaries at home and afar testifying to power-girding service, this circle of prayer becomes a heritage of helpfulness that may be multiplied through wider enlistment.

The seasons of prayer for home and foreign missions are the peaks of each year's activities. No holier or more inspiring experience could come to a missionary organization than that which we know today, having come from seasons of prayer for both home and foreign missions which enlisted more societies than ever before and in which the offerings, outpouring-of-love gifts as they are, have exceeded our fondest hopes. Undoubtedly more fervent prayer was made for the dear causes; especially was this true of the home mission season because of the disaster that had overtaken so many of our states from which it was feared far smaller offerings would be received. Earnest appeals had been made to others to make up the probable shortage. The reports were awaited anxiously and prayerfully. Praise succeeded praise as the goal was almost reached, then attained and finally exceeded. No effort of our Union life serves to inspire and provoke to further good works as do these seasons of prayer. It is true that the Woman's Missionary Union was founded on prayer, that its achievements are the result of prayer, that its hope for the future lies in prayer. None could fail to pray for an organization that, relying on the power that comes through prayer, has achieved such far reaching results through its varied activities. But the outreach of its own prayer life and plans to bless the world and the cause of missions to which it is dedicated are of deeper significance. It is truly as this friend of ours said in the Ruby Anniversary year in his characterization of "The Spirit of 1888": "This spirit of prayer, of constant communion with God, has brought to the women, who have made up our Union through the years, the knowledge of His will as they have endeavored to serve Him not in their way but in accordance with His will. It has brought the realization of His presence as they have endeavored to put their very best into His work, the cause for which He spared not Himself, but endured Gethsemane and Calvary, that a world might be saved from sin." This is our heritage of power. We may claim it as our own in measure more abundant as we enter upon the celebration of our Golden Jubilee.

As an heritage of the years, grown golden in the life of this missionary organization, is the investment of young life through the Margaret Fund. Its history is an evidence of the way in which an inheritance changes and grows under wise administration. Surrounded with love, directed in wisdom it has served to provide college education for sons and daughters of missionaries, with specialized training for those whose lives are dedicated to Christian, especially missionary, service. Its purpose was to help the missionaries in a problem really serious. Its demands and its limit have confined its benefits to the children of missionaries serving outside the United States. Now such enlargement is contemplated for it as to extend its service to other home missionaries, hoping to care for the most urgent needs among this group. No heritage of our Union has brought or promises to bring larger returns for a like investment of time and thought, of love and interest. It deserves consideration and enlargement as we prepare to celebrate the Golden Jubilee.

(Continued next week)

Dr. E. D. Solomon, editor of the Florida Baptist Witness, supplied the pulpit of First Church, Shreveport, in the absence of Pastor M. E. Dodd.

Burmah is now separated from India as a political unit, and made a distinct British province. In the House of Representatives five of the 136 members are Baptists, and in the Senate six of the 36 members are Baptists. The spirit of Judson goes marching on.



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## Sunday School Lesson

Prepared by  
L. BRACEY CAMPBELL

(These comments are based on the International Uniform Sunday School Lesson Outline, copyrighted by the International Council of Religious Education, and used by permission.)

### Lesson for August 15 GOD'S TEN PERFECT LAWS Exodus 20

Of course they are perfect! Our God is perfect, and anything which He ordains and makes partakes of the character of its maker.

Here as everywhere we see the leadership of God. He has led His people out of bondage, across the Red Sea, through the wilderness, down to Mount Sinai. Near the foot of this mount the people go into camp and God speaks to Moses and commands that the people make themselves ceremonially clean. Moses is told how the people shall do this, and they do it that their God may be pleased with them.

Here preeminently we see God in the process of impressing His people with His holiness. He is above His creation. Nothing in it is fit to be compared with Him. He is spirit, the visible creation is matter, and matter which has been tarnished by sin. He does not get mixed up with that which soils and tarnishes. The visible creation is in the very nature of things likely to become common to men. God must never be made so common as to occupy in our thinking a level with that which is simply material. Let His people remain forever impressed with the holiness of God, the separateness from all that is common, of God, the exalted superiority of God to all this wondrous world we see and touch.

There are few lessons which His people more sorely need to learn today than that our God is holy, that He is to be revered, that His holy name is to be kept as a sacred word, pure from profanation by wild tongues which have not God in awe. So the people must sanctify themselves when they would come into

the presence of God. When dawns the day upon which we are wont to go to the house of God, let us make our bodies clean and don our clean clothes and cleanse our lips of the ribald speech and the common jest. Let us steep our minds in the thought of the greatness of God lest we think of Him as one like our own sinful selves.

The commandments themselves were given through the angel of the presence to Moses and conveyed by him to the children of Israel. These commandments are ten in number and form the basis now of all good legislation anywhere in the world. We can look at them only very briefly, and the editor of this column can hope to do no more than to call attention in the briefest manner to them. Scholars have divided the table of ten into two divisions: those which prescribe our duties to God and those which prescribe our duties to men.

#### I. DUTIES TOWARD GOD.

Ex. 20:1-11.

1. "Thou shalt have no other gods before me." (V. 3).

"Thou shalt have no other gods," side by side with me, in addition to me, in my presence, in preference to me. Their God, who had delivered them, had fed them, had given them guidance, had fought for them, He had shown Himself capable of providing them all they needed, hence, they had no need of other gods.

Bear in mind that He was bringing these people unto Himself that He might through them teach the peoples of the earth the truth that there is but one God, beside whom there is none else. Our God is not a mere tribal God, as some dupes of the devil would have us believe, but the only God there is, and in the first commandment, He is insisting that His people learn this truth and shape their conduct by it. This commandment forbids idolatry, which consists of loving anything or anybody more than God. It forbids heart idols, idols of wealth or ambition or vanity or fashion.

3. Carven images of God forbidden. Vs. 4-6.

This commandment forbids making any image to be used as an aid in the worship of God. This commandment condemns the practice of more than half of the nominal Christian world. The reasons for the commandment are: (a) An image misrepresents God. No image is like God, as the picture of a friend is like that friend. (b) Idols lead to the worship of idols by the masses of the people. The people come to worship the thing which is made, to make their prayers to it. Wherever men have made images of God as aids to worship, those images have led to immorality. (c) "Visiting the iniquities of the fathers upon the children." It is so. Children as a rule take after their fathers, and the iniquities which the fathers preach the children practice. The evil consequences of our idolatries fall upon our children with greater force to crush and pollute than they fall upon ourselves.

3. Profanity Forbidden. V. 7.

Rightly understood, this commandment forbids that we profess God with our lips while our lying hearts are far from Him. It for-

bids (a) all false profession of faith in God and service of Him. (b) Perjury. False swearing is among the greatest insults a man can offer God. This crime is so flagrantly and frequently committed in our courts as to make a thoughtful man to shudder. Jurors swear to decide a case upon the basis of the law and the evidence when the men so swearing know right well that they are serving as the packing for a jury which some unprincipled trial lawyer is arranging to secure a verdict in prostitution of justice. And witnesses swear, or go through a form of swearing, and then lie like so many Cretans to secure the conviction or acquittal of a party to a lawsuit, as the interest of the witness dictates. (c) It does not forbid the taking of an oath in court. This is an earnest affirmation of a purpose to tell the truth in the case, ending with an appeal to God for His help in telling it. (d) It does forbid all careless use of the name of God. (e) It is meant to make the simple statement of a fact more impressive.

4. The Sabbath Day. Vs. 8-11.

If any man or woman begins to try to learn how many things He or she can do and not violate the sabbath, the chances are strong that the sabbath will be violated. But the case is happy of the man and woman who seek to know how the sabbath may be kept, in what ways, by the doing of what things. Not how can I do what I want and not break the commandment, but how can I most worthily keep it?

#### II. DUTIES TO MEN. Vv. 12-17.

1. Honor to parents, the Heavenly Father included.

Honor includes love.

Honor includes reverence. The command to honor includes the father and the mother. Trouble with our young people now and always is and has been that the young people could not easily see that the experience of their elders gives a qualification for the answering of life's questions which no youth can have.

Where reverence of parents dies out, society rots. You and I may not see why, but the fact stands.

2. "Thou shalt not kill." V. 13.

But murder comes out of hatreds. Mere children learn that they must hate the enemies of their parents. The little children of one nation are taught that they must hate the men and the women and the children of an enemy nation. The blood lust is inculcated in the very toys with which many of our children play. Our picture theatres have a lot to answer for in the pictures which they produce for the entertainment of the children of tenderest years.

3. "Thou shalt not commit adultery." V. 14.

Commit it, and you rot the foundations of the home. The commandment forbids the harboring of all impure thoughts. "Blessed are the

pure in heart, for they shall see God."

This is the sin which most does rot the hearts out of the nations of the earth. It is the sin which has dragged more peoples down than any other sin in the world. There is just one safe way for the girl or boy who would live a godly life: Keep thy heart pure of the adulterous thought.

4. "Thou shalt not steal." V. 15.

This is among the sins the meanest and most despicable. There was some justification for the pioneer settlers of our western country who gave a short shrift and a grass rope halter to the horse thief. Country men would fight quicker when I was a boy on being accused of theft than on any other ground save one. The sin of theft is displeasing (I want to say "disgusting") to our God.

Look about you and see whether our sense of the enormity of the sin is shrinking or becoming keener.

5. "Thou shalt not bear false witness." V. 16.

This commandment forbids perjury in court. But take the case of the editor of this column: He was never sworn in any court in his life, never swore to tell the truth in a case at law, never was called upon to testify in court. Does the commandment have no application to him? Well, he thinks it does. He thinks it means that he should not hurtfully misrepresent the words or actions of another. This commandment forbids slander, not only, but gossip of a character which may hurt the reputation of another.

6. "Thou shalt not covet." V. 17.

Does not say "Thou shalt not love," but "Thou shalt not covet." Does not forbid the taking delight in that which belongs to another.

Some time ago a man made a lake on his grounds across the way from his neighbor's grounds. The neighbor's house is on higher grounds than is the house of the builder of the lake. This commandment does not forbid the neighbor or the owner of the lake from enjoying the lovely plot which the lake adds to the view from his front porch.

The commandment does not forbid one man from taking delight in the beautiful grounds or car, or children, or wife, cattle, of another; but it does forbid his casting a covetous eye upon any or all of these things.

—BR—

Insurance Salesman: "Rastus you better let me write you an accident policy."

Rastus: "No, sah! Ah ain't no too safe at home as it am."—Ex.

## Facial Blotches

To ease the stinging soreness and aid healing, bathe with Resinol Soap—then apply

# Resinol

## KENNINGTON'S

"Mississippi's Best Store"

—JACKSON—

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# BRIEFS FROM BRAZIL

W. C. Taylor, Secretary to  
South America

## Mission Meeting Begins:

The South Brazil Mission has just closed what older members consider the best meeting they ever attended. The fellowship was as of one loving family. Religion and wisdom abounded. I quote some of the things that warmed or stirred our hearts.

## Field Secretary:

J. R. Allen is field missionary in the two great states of Minas Ceraes and Goyaz, now pleading for two new evangelistic couples for Minas and one for Goyaz. Minas is a Texas in size with 50 per cent more people. "There are several scattered groups of Baptists who have never seen the church into whose fellowship they were baptized or any other Baptist church, and have never taken part in the Lord's Supper." There is no more room in the dormitory of the school founded by the Maddoxes, now presided over by the Watsons.

## Self-Supporting:

Brother J. E. Lingerfeldt, associated with the Christies in our greatest field, the State of Rio, reported 107 self-supporting churches, with ten thousand members. The mission school at Campos is on the way to officialization and brought from its own receipts fifty new desks and five dining room tables to accommodate its growth. Officialization puts its course on a par with our other schools in Brazil and under inspection of the federal government, with a course between our standard high schools and standard junior colleges.

## Standard:

Here, as at home, if it isn't "standard" it isn't acceptable as education. We now have great schools in Rio, Pernambuco, Sao Paulo and Victoria that have this fine official standing and some twenty-five hundred students from many of the notable families of Brazil and from the homes of believers, too. I suspect six or eight hundred of those students are Roman Catholics and there are Greek Catholics, Jews, and Spiritualists. Schools in Bello Horizonte (lacking now only one official year), Porto Alegre, and campos are completing this standardization of their courses and have hundreds of students. One private Baptist school in this city has 800 students and expects to reach a thousand this year. Private Baptist schools are springing up in Manaus and Para and other cities and we have other schools in mission centers. Current expenses are on the basis of self-support in almost every case.

## Nation-Wide:

Brother L. M. Bratcher is secretary of the Brazilian Home Mission Board and is an evangelist on a truly nation-wide scale. In our north Brazil inland school at Corrente he held a meeting in the school and church. Fifty were baptized and six church. 50 were baptized and 60 more converts are in training or under observation before baptism, and the local Catholic priest quit and left town, saying: "There isn't anything more for me to do." A liquor dealer cancelled his order for liquor. While the Mission was in session, a tele-

gram came from brother Bratcher from the center of our noble home mission work among the Indians. In that center he had witnesses forty-two conversions, including six Indians. Two of the latter had been accepted for baptism. These journeys of brother Bratcher to the work among the Indians take several months of very hard travel and physical exposure that ever threatens heavy toll of health and strength.

## Victoria Field:

Brother A. J. Terry seems very well and happy. He works with brother Drummond (first syllable rimes with room, second with own), noble Brazilian evangelist who with his own hands has baptized 3,000 people. There are 62 churches, 7,000 members, only 12 pastors. One church has eleven centers of organized worship and 35 preaching points besides. Many such centers of regular worship already have their own church houses and will be organized as churches when there are pastors to go around. One worker baptized 115 last year in German colonies.

In this field the Renos did their life work. This was Mrs. Reno's last mission meeting. She retires and sails hence in a few days. Her leaving Victoria and passing through Rio have been a constant series of tender manifestations of gratitude, love, and appreciation. How beautifully she grows older! May it be given to us all. We came in at different ends of a row of seats and sat side by side. I turned and looked twice under the black hat to see who was by my side singing so sweetly in a silvery voice: "Have thine own way, Lord, have thine own way." After I had preached one night to the little group, she prayed as one who sees the invisible, melting all our hearts. All is faith, good will, confidence, expectancy in her outlook. One daughter has a most responsible position in a Brazilian hospital here, another is a nurse in the homeland. Miss Margaret is one of the most brilliant, forceful, and capable among all the missionaries' children Brazil has ever known, and has rendered signal service in her father's school. Blessing on these guardians of a noble tradition.

## Outwitted the Depression:

Miss Blanche Simpson was a missionary who felt the call to come and came, depression or no depression. Our Board was not appointing missionaries at all. This time she returned under the Board. Like most such missionaries, her language study was deficient. So she was required to sit down six months in Rio and study Portuguese. She studied faithfully under Edgar Soren, preacher-son of sainted F. F. Soren, and an assistant professor in the Seminary here. Besides her lessons, she read seventeen books in Portuguese during the time. The day she passed her final examination she hit the trail, that very day, to a distant mountain hamlet where she had been promoting, on the side, a little Christian school and sixty children had learned to read, as well as a lot about the Bible and the Saviour. She returned to the Mission meeting. Last night she started out on a long trail over the

mountains to backward churches in two states scattered over some hundreds of miles. Happy churches! "Pore mule!"

## Mist In the Eyes:

Then there was new missionary Ben Oliver, working alongside his pa-in-law, brother A. B. Deter. Brother Deter uses a handful of canes and is wistfully active. "The night cometh when no man can work." That urge is upon us all. Dr. Ben carries his Greek Testament in his pocket and knows it profoundly. He is out constantly in evangelistic journeyings, and the occasional days he is at home he gathers untrained workers and from his own unobtruded background of that Greek pocket Testament he teaches them in his home how to preach and work in the churches of the field. He was gone five weeks and two days on one hard trip. The truck he rode in brought in safely sixteen bullets fired on the evangelistic band by Catholics who aimed to see that the Gospel did not enter their community. No one was injured. Prejudice isn't a very good shot.

They travel by all known methods over two states and a part of a third. Brother Deter can't walk far. The believers made him come on anyway to a Bible Institute for a group of churches. They made an immense stretcher-hammock and a multitude of them carried him in it that they might hear him once more. It gives one a catch in the throat to write about it. You'll see the picture of the group. Your eyes will have an ailing akin to my throat's as you sense the meaning of such mutual devotion.

## Bagby Memories and Realities:

Do I weary you? There was so much else told. Mrs. Soren directs our girls' department of Rio College, told us she had the addresses of 100 women workers in the denomination who were trained in her school. New missionary Alma Jackson told of her ministry as a nurse to bodies as well as spirits in the Sao Paulo school.

Then there was Miss Helen Bagby. Her father started the whole works down there and is still preaching. (Rather insistent, she says,

## MOTHER KNOWS BEST



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**STANBACK**

that children behave in church when he preaches. Amen.) Funny, isn't it? But Miss Helen had never attended a Mission meeting. And her family bulking so large in the life of the Mission from the beginning. But this was her first, believe it or not! First time I ever knew her she was a kid, 'skinning' the cat' on the acting bar in the back yard of our embryonic mission school in Sao Paulo, and my wife and I were timid young guests of her father and mother, nearly freezing through a cold spell in Sao Paulo. Now she is—as occasion calls for it—the sober, dignified, can-be-stern president of a school of great promise. The school has been sort of a mission step-child, taken in and kept alive by missionary sacrifices of the Bagby-Smith group, while our Board agonized through the depression. Now is about to pay its debts, thanks to Texas women and their W. M. U. gifts through the Foreign Mission Board, and has come into the family of our mission schools and been received in full fellowship with a Brazilian hug.

## Mission Meeting's Finale:

You sit endless hours through such meetings. Then the end comes. Everybody has acted like they belong to Jesus. The fruits of the Spirit have been rich and ripe! You are utterly tired, even though Dr. Watson has presided with the grace and wit of a veteran toastmaster. Now relax.

And so we do. Helen Bagby and Billy Enete—I haven't told you about him and so many others, but probably you know them better than you do me, anyhow—gather us under the hospitable egis of Mrs. Soren and Misses Nelle and Randall, in the Rio girls' school, for a final night, full of superlative fun and laughter. I wish you could live through one such evening. We laughed so much our sides 'most came loose." And so ended a happy, forward-looking mission meeting. I think Christ increased in it all, and will increase.

## STOP THOSE CHILLS AND FEVER!

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Don't suffer like a dog! The minute you feel a chill or fever coming on, start taking Grove's Tasteless Chill Tonic. This good, old medicine will soon fix you up.

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## CREDITS AND THEIR RELATION TO MEN AND BUSINESS AFFAIR

Written Exclusively for Farm Machinery-Farm Power by Hamp Williams, Well Known Dealer and Philosopher, Hot Springs, Ark.

There has been considerable discussion pro and con of the credit system of late, and I submit my views, backed by twenty years' active business experience.

I have been actively engaged in the hardware and implement business for more than twenty years; as my business has grown, my capital has also grown, but my credit has outgrown either. There is where my financial strength lies, and so long as I keep it intact, I fear no danger. I have been tried by fires, droughts, panics, sickness and death, but my credit has carried me over every obstacle.

The man who has no credit has no real friends. If he has a million dollars and no friends, he is poor.

Credit is the basis of our citizenship. Our children will be judged largely by our credit reputation.

I have extended credit to many young men on the reputation of their fathers and have refused credit on the same basis.

### Why Debts Should Be Paid

It should be against the law for any man to hold any public office who does not pay his honest debts. If he can't pay them, he is a poor manager and is not competent, and if he can and won't, he is dishonest. Our public offices should be filled by such men as we would want our boys to pattern after.

Why more essential to pay your taxes than your grocery bill? The state is more able to lose it than the merchant.

Honest debts should be collected same as taxes; if honest men owe honest men, we need no law to protect either, but the honest man needs protection against the one who buys his goods and chattels, then refuses or neglects to pay for them; not one time in a thousand does our present laws give protection to an honest man, but it does protect the unscrupulous person or firms. We would have more honest men if they were given protection against dishonest ones.

In Arkansas if a thief breaks a lock on your door and steals one dollar, that's burglary; he is arrested, convicted and sent to the pen for no less than three years, but if that same thief buys one hundred dollars worth of merchandise and promises to pay you in ten days and does not pay at all, that is only unfortunate for the poor little merchant who can't help himself, he must submit to just such treatment until he gets to where he can't pay his own debts and then he turns over all his goods to his creditors, goes on the street for a job and his wife takes in washing to help support the family who have been robbed in broad daylight.

### The "Dead Beat" a Menace

Good honest people are becoming more and more outspoken every day against the "Dead Beat."

Good men are beginning to seek a commercial rating, they are get-

ting tired of being classed with persons of the unknown, doubtful and dishonest class. Honest men are becoming tired of being refused credit because some dishonest person has just preceded them and acted unfairly with their creditor.

I know men who are never out of debt that are the salt of the earth. If they can't pay when due, they make satisfactory arrangement. Honest men can always do that.

I know men who take their families on summer vacations and leave their bills unpaid and they will quit trading with you if you complain about it. Delay is sometimes fatal.

### Men Made Poor by Debtors

I know old men walking the streets of Hot Springs today, doing odd jobs here and there for a livelihood, that could have a home and something to live on if they could collect what is honestly and justly due them. Men owe them who are able to pay, but there is no law to force them to do so.

If you fail to pay and can't, you are a poor manager. If you fail to pay and can you are a rascal.

In this state if a man gives you a check, he represents that the money is in the bank and if it is not, that's a misdemeanor and he can be punished for it, but if he buys your goods and tells you he has the money at home and will pay tomorrow and does not do it, you can't do anything but sue him; nothing criminal about that unless you could prove he didn't have the money at his home, and you couldn't do that, and there you are again, without a law protection against a thief.

The great evangelist, Hon. Burke Culpepper, said that some men were debt makers but not debt payers. He also said that a man who would not pay his debts was a thief.

### Never-Pays Should Be Punished

There will come a time when honest men will be protected by law and thieves and "Dead Beats" punished.

A man who is truthful will either pay his debts according to promise or otherwise satisfy his creditors. Lying, stealing and defrauding creditors go hand in hand.

To have my wife, son or daughter refused credit on account of my rascality would drive me crazy. If I was dishonest, I would try to keep my family from knowing it.

No better epitaph than the following could be inscribed upon any man's tomb, "Here lies an honest man."

A merchant can buy merchandise on a good commercial rating with more ease and less trouble than he can with the cash.

### A Good Rating Big Asset

The note of a man who is in business with a good commercial rating is better collateral security with the Federal Reserve Banks than the note of a man who is worth ten times as much not in business and who has no commercial rating.

A merchant in Hot Springs or elsewhere can order by mail merchandise amounting to ten thousand dollars or more from New York, Chicago or St. Louis and if his commercial rating is good they

ship his order. On the other hand if he has the money and no commercial rating, they will refuse to ship unless he pays in advance.

I have known men to be trusted with vast sums of money who were not financially worth much, but they were honest.

Our United States currency is only an evidence of debt. If our government were bankrupt, our currency would be worthless.

Ninety per cent of all the business in this country is done on credit.

### How Ratings Are Based

Your commercial rating is based on moral character, ability to pay and willingness to pay.

Men should be required to pay their debts before being admitted to any church or other fraternal order and if after they join they fail to make an honest effort to pay their debts, they should be suspended or expelled.

You often hear the prominent man say "Why are you pressing me so hard for that little bill, I am not going to leave the country; I am good for ten times that amount; I could buy and sell you; I will pay you but you lose my trade." If he was half as much concerned about his reputation and commercial standing as that little merchant, he wouldn't make such foolish remarks. He might as well run away to wait until the merchant went "broke" and then pay his receiver.

### Slow-Pays Are Shunned

If a merchant fails to pay when his obligations fall due, such excuses as "Men owe me and won't pay"; "I haven't the money," etc., won't be accepted by the jobber or manufacturer, but this merchant goes to the bank, borrows money and pays interest in order to save his credit while the man who owes the merchant and claims to be good, honest and able, bides his own good time to pay.

If a merchant loses his credit, he is ruined as a business man, that is why he tries so hard to collect what is due him and if he fails to collect, he is forced to borrow and if he borrows, he must give security and pay interest.

A great many merchants all over the country are adopting the cash system for the sole reason they can't collect.

If the cash system were adopted all over the country, many poor people would suffer, especially in the South.

"My word is my bond" is an old saying and a good one.

### Everyone Is Deeply In Debt

Debt is as natural as life. You come into the world in debt, you are indebted to God, your parents

and to your country.

A man who will not pay his debts is a sorry neighbor, a poor father, a trifling husband and is an undesirable citizen.

Extravagance leads to dishonor. It oftentimes causes good men to go wrong.

An extravagant family has oftentimes driven good men into the gutter.

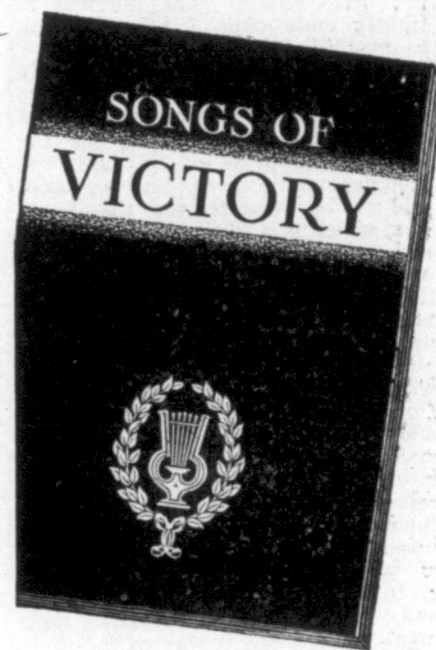
If my wife couldn't buy enough groceries on a credit in my own name to run us a week in Hot Springs, I would leave the town, go somewhere and start all over again, or else would jump in the river and say "Here goes nothing."

You owe a debt to humanity that you should pay in daily installments. The sun should never go down on your head without having done a kind act for some person, fowl, beast or other living thing.

The above article expresses my sentiments better than I could. It is so good I wish to have it reproduced.

W. H. Patton

January 8, 1917.



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JOHN JETER HURT, President.



## The Children's Circle

MRS. P. I. LIPSEY

My dear children:

I can't tell you just exactly where we are now, but somewhere between Kansas City and Colorado Springs, at which latter city we hope to arrive tomorrow morning. The journey has been a pleasant one, and inside our car, which is air-conditioned, the atmosphere is like late October, or early November. An hour or so ago, while stopping at a station, I saw a little company of colored folks, hastening happily by. One large boy bore a large watermelon, of the lately discovered fine kind, round and sweet, striped in white and green, called the Cuban Queen. Another bore a smaller melon, and as we passed on, a little colored girl slipped forward and put her arms around the smaller Cuban Queen, and laid her head happily down upon it. It was a picture of pure bliss: you might have supposed the watermelon was her little brother that she was so tightly embracing. I hope she got a good big slice, don't you?

Being detained several hours in St. Louis this morning, we went out to see the new city park, Forest Park, which seems to be for the moment the pride of St. Louis. It occupies many acres, and we were told to be sure to see the Jewel Box, which is a glass-encased flower and plant home, or conservatory on a large scale. A large number of these plants were tropical shrubs and vines, and they grew luxuriantly up the glass walls of their sunshiny home, several stories high, but without divisions for the stories. Outside this lovely place were beds and borders beautifully laid off, and several lily pools which were interesting to me because of the colors of the great lilies lying on their surface. Some of them were lavender, some were rose color, and all were charming. We set out to go to the menagerie, where the lions and tigers and elephants and monkeys live, but it was so far that when we were perhaps half-way, perhaps not so far, we gave it up, and turned back to catch our car back to the city. For dinner at the hotel today, we had Mountain Trout, also called Rainbow Trout, and were they good! It made us feel as if we were not so far from home in Colorado Springs, for these fine trout are one of the delicacies served there.

Colorado Springs,  
July 30th.

We got here safe and sound yesterday morning in good time for breakfast. This is a fine place to rest, and we seem to be ready to go to sleep just any time. This is said to be one of the effects of the climate. Our host and hostess, John and Julia, of Jeannie Lipsey Club No. 7, are certainly doing all that son and daughter could possibly do for their pa and ma. You will remember the thrilling true story that John wrote for our Children's Page last year, about the squirrels: I hope he will write us another one while I am here. One of the little squirrels took his breakfast on the outside sill of the window beside which I took mine this morning.

The only letter that I had to bring with me out here gives us a little new member, in Billy Kinabrew, who writes to us on a toy typewriter about himself, his brother and his sister. I hope to have other letters in a few days.

Much love to all, from,  
Mrs. Lipsey.

### BIBLE STUDY

August 12, 1937

The Tares and Dragnet

Matt. 13:24-50

Last week, we talked about the nature of the soil, how it influences the growth of the seed. Another obstacle to growth is the activity of the great enemy, the devil, and the influence of those who have come under his power. The parable of the tares tells of this. A man sowed good seed in his field, and went away satisfied of a good crop. In this story, the good seed are not the word, but the children of the kingdom—Christians. Christians should be the embodiment of the word. But this was not the only seed sown in this field. During the night season, an enemy came and sowed bad seed. This seed represents the wicked people of this world, who are under the control of the devil. After the good seed had put out its blades and leaves, the bad seed showed itself, too, and there were differences between these two kinds of seed. The servants knew this, and asked their master if they should pull up the tares, asking also where the tares came from. An enemy had done this, he replied, but it was too late to pull out the tares, for the wheat would be uprooted, too. Let all stay together until the harvest, and then the reapers would bind the tares into bundles to be burned, and the wheat would be stored in the barn. The Saviour gave the meaning of this story. He said the Sower of the good seed was himself, who planted the children of the kingdom in this world, and among them the devil had planted wicked people who were his own children. The harvest is the end of the world, the angels shall be sent to gather out all who cause people to stumble, or themselves do wrong, and they shall be cast into a fiery furnace, amidst sorrow and distress. But the righteous should shine forth like the sun in the kingdom of their Father, a glorious promise.

The story of the Dragnet, which was cast into the sea, and came up filled with every kind of fish, which were separated by the fishermen, putting the good into vessels, but casting away the bad, much the same lesson is taught. In the parable of the tares, though the "end of the world" is taught, it is not the central idea. But when we read of the net, the one lesson is that of separation between the good and the bad people. Those in whose hearts God reigns shall be gathered together to be satisfied forever with the place prepared for them, while those who refused to let God rule over them shall be cast away forever. "There shall be wailing and gnashing of teeth."

Liberty, Miss.  
July 26, 1937

Dear Mrs. Lipsey:

I have my mother to read the Children's Page to me and my sister each week. We enjoy it so much I decided to write a few lines to the circle. I am 9 and my sister is 7 years old. We will both be in the second grade next session. We have a baby brother. He was one year old the 23rd of May. My sister's name is Mary Jane. Baby's name is J. P., Jr. Santa Claus brought us this dial typewriter I am writing this letter on. Hoping I have not written too much, I will close, with love as a new member of the Children's Circle.

Billy Kinabrew

We are glad to have you with us as a member, Billie. You must write us again soon. We appreciate your enjoying our page, and now you are a member, you will like it better.

### REPORT ON CHURCH INSURANCE

We, the committee appointed by the Southern Baptist Press Association to look into the insurance situation with reference to our churches, and to make an investigation of the National Mutual Church Insurance Company of Chicago, Illinois, submit the following:

We call attention to the fact that many of our churches are not insured, and that many others have inadequate insurance protection.

As directed, we have investigated the National Mutual Church Insurance Company of Chicago, Illinois, which was organized in 1896, and incorporated under the laws of the state of Illinois, in March 1899, and since that time has specialized in insurance for churches, pastors and church members. We are convinced that our people can insure with this company with safety and with lower rates than can be found in many other companies. In this company the premium on term policies can be paid annually instead of all in advance. By dividing the premium costs into equal annual installments the church is able to get a proper proportion of its insurance expense into each year's budget instead of attempting to raise a large amount for a payment of three or five years premium in advance. The insurance rate is such that a church can carry more insurance protection for no more premium than must often be paid on a smaller amount of insurance.

This company has saved many thousands of dollars for churches both large and small during the nearly forty years it has been operating.

The management of the company is sound and conservative. A surplus fund ample to protect all policy holders has been accumulated to take care of any contingencies, and the risks being scattered throughout the United States, there is no danger of the company suffering a large loss due to a local conflagration. The company added substantially to its surplus account last year, and its report shows its assets to be invested in the highest grade securities and carried on its books

at market value. It also has set up full legal reserves for unearned premiums.

The losses are paid promptly, and in 1936, \$115,107.06 was paid out by the company to policy holders for losses sustained. The annual statement of the company may be had upon request. Baptist churches comprise the third largest denominational group insured by this company. We suggest that our churches carry insurance to the extent of at least seventy-five per cent of the value of the property, and that church officials charged with the duty of looking after the insurance on their church property write to the National Mutual Church Insurance Company of Chicago for information regarding its rates and plan of insurance for church property.

The fact that we have been specifically appointed to investigate this company explains our definite reference to it, and this reference is not to be construed as implying that there are not also other reputable companies with which our people may profitably deal.

Committee on Insurance:

L. L. Gwaltney, Chairman  
O. P. Gilbert  
O. W. Taylor

July 7, 1937.

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Building and Material Costs Are Rising Rapidly

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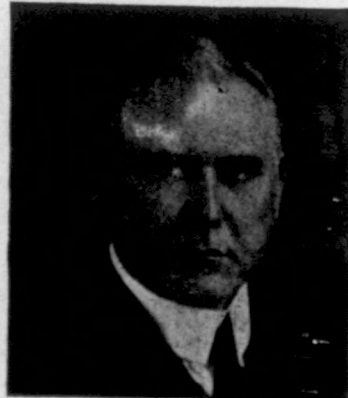
### EIGHT GREAT DAYS—Ridgecrest August 22-29, 1937

#### PREACHING

Twice Daily

by

George W. Truett



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OXFORD

### New Union

Miss Ruth Roach, Union director and acting director, in the absence of Dr. carrying on a program. Recently she went for a Sunday church and was organizing new union. They went to after Sunday school the ones who were a union was organized. Burkhalter as director. Simmons, secretary. Simmons, chorister. R. L. In the afternoon Bluff Springs and starting a good work following elected Hamilton Long; M. land, associate director. Strickland, secretary. Hughes, chorister. Strickland, pianist. These two churches Brock. We are having good work from is also district Junior leader.

### New Officers

In keeping with Pontotoc County Training Union meeting officers. These officers are work the first of election this far them time to study thus be able to take their time comes with no slow down. Mr. S. T. Bigham, the office of director. Mr. W. L. Moulton, rectors are Miss and Mr. Marney, intermediate leader. ham; secretary-trainee; group director. Mathews, Rev. H. ister, Mrs. Leroy. Miss Dorothy W. Dr. B. B. Hilburn. terly meeting with the Ecru church. esting and help presented using, Worship Energized.

### Yazoo Association

Has Good Mr. S. D. Harrier of the Yazoo Training Union, full meeting July were 129 in attendance. eight churches. associational work. Almeta Reeves. Miss Reeves has the State Training ment with Yazoo of her territory is director of



## Baptist Training Union

Aim—Training in Church Membership

AUBER J. WILDS, General Secretary

OXFORD, MISS.

JACKSON, MISS.

### New Unions for Pike

Miss Ruth Roach, associate Training Union director of Pike County, and acting director this summer in the absence of Director Dykes, is carrying on a program of enlargement. Recently she, with four others, went for a Sunday to two country churches and was successful in organizing new unions. In the morning they went to Bala Chitto and after Sunday school called together the ones who were interested and a union was organized with Mrs. Burkhalter as director; Mrs. Victor Simmons, secretary; Mr. Kenneth Simmons, chorister; Mrs. Sam Simmons, pianist; Mrs. Solis Allen, B. R. L. In the afternoon they went to Bluff Springs and were successful in starting a good work there with the following elected: Director, Mr. Hamilton Long; Miss Essie Strickland, associate director; Miss Edna Strickland, secretary; Mr. Henry Hughes, chorister; Miss Hazel Strickland, pianist. The pastor of these two churches is Rev. Price Brock. We are happy to report this good work from Pike. Miss Roach is also district Junior and Intermediate leader.

### New Officers For Pontotoc Association

In keeping with general plans the Pontotoc County Associational Training Union elected at its last meeting officers for another year. These officers are to take up the work the first of October and their election this far in advance gives them time to study their work and thus be able to take the work when their time comes and carry it on with no slow down in the program. Mr. S. T. Bigham was elected to the office of director, succeeding Mr. W. L. Mounce; associate directors are Miss Ernestine Ferrell and Mr. Marney Bryant; Junior-Intermediate leader, Mrs. S. T. Bigham; secretary-treasurer, Mr. Truett Mounce; group directors, Mr. Henry Mathews, Rev. Hugh Brown; chorister, Mrs. Leroy Roberson; pianist, Miss Dorothy West; pastor-advisor, Dr. B. B. Hilbun. The regular quarterly meeting was held July 4th with the Ecru church. A most interesting and helpful program was presented using, the general theme, Worship Energizes Service.

### Yazoo Associational Training Union Has Good Program

Mr. S. D. Harris, secretary-treasurer of the Yazoo Associational Training Union, reports a very helpful meeting July 4th at Eden. There were 129 in attendance representing eight churches. In addition to local associational workers they had Miss Almata Reeves as guest speaker. Miss Reeves has been working for the State Training Union Department with Yazoo County as a part of her territory. Mr. J. S. Jacobs is director of this associational

Training Union and he is fortunate in having a number of interested workers serving in other offices.

### Pearl River Goes Forward Under New Leadership

For the summer months Rev. Charles Hamlet, III, is serving as Associational Training Union director of Pearl River Association. He has gone to work in earnest and a recent meeting brought together representatives from EVERY union in the association. A program of enlargement is in progress, this includes the enlargement of the vision of Training Union as well as the enlargement or increase of the number of unions in the association. Mr. Hamlet is teaching study courses every week and thus promoting the interest and efficiency of the members. We are happy to have this good report from Pearl River.

Why not try having refreshments each time at the monthly business meeting? The business meeting can be made a popular occasion, just play it up, talk it up, and have a program that will be worth coming to.

### Announcing Our State Convention

Already leaders and workers are making their plans to trek to Vicksburg November 24th. That is the time for our State Baptist Training Union Convention. The meeting will be at First Church, Vicksburg, and the entertainment will be on the Harvard plan, bed and breakfast free. Several outstanding speakers and leaders have been engaged for this meeting: Dr. T. L. Holcomb, executive secretary of the Baptist Sunday School Board; Dr. Frank H. Leavell, secretary of the Baptist Student Union; Dr. Jacob Gartenhaus, missionary to the Jews under the Home Mission Board, and Mr. George Elam, state Baptist Training Union secretary of New Mexico. All these have accepted the invitation to be with us and these alone will assure a great meeting.

### Right Now Is the Time To Elect Officers

Did you read the article on "YOUTH WEEK" in the July 29th issue of the Record? That idea is the best we have had in line with giving your young people practical training. If you did not read it, get that copy of the Record and read it. Plan for your church to observe Youth Week the second week in April—that is the week that will be suggested Southwide.

## RHEUMATISM

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Not too late to join that large number of churches that are having their second or third study course this year. And for some this is their first this year. We have asked all churches, regardless of whether or not they have a union, to have at least a study course this month. There are three weeks left, why not make your plans now and come in with us. Nothing is more stimulating to a church or individual than the study of a good book, and every book in the Training Union course is a GOOD BOOK. Use your own local talent, or write your state secretary and it may be that he can send you a worker.

"What total abstainer ever amounted to anything?" asked the sneering wet.

Oh, just Abraham Lincoln, Thos. Edison, Admiral Peary, John D. Rockefeller, Robert E. Lee, Stonewall Jackson, Henry Ford, Whittier, Bryant, Barnardo, Booth, Nansen, Bernard Shaw, Wilfred Grenfell, Gandhi, Lindbergh. Of course, this isn't the entire list, but then this is a small paper.—The Voice.

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S. S. ATTENDANCE AUGUST 8th	
Jackson, First Church	641
Jackson, Calvary Church	699
Jackson, Grif. Mem. Church	576
Jackson, Davis Mem. Church	112
Jackson, Parkway Church	143
Jackson, Northside Church	86
Vicksburg, First Church	261
Newton Baptist Church	182
Clinton Baptist Church	168
West Point, First Church	253
Columbia Baptist Church	460

### B. T. U. ATTENDANCE AUG. 8th

Jackson, First Church	92
Jackson, Calvary Church	125
Jackson, Grif. Mem. Church	226
Jackson, Davis Mem. Church	38
Jackson, Parkway Church	25
Jackson, Northside Church	30
Vicksburg, First Church	93
Newton Baptist Church	98
West Point, First Church	133
Columbia Baptist Church	68

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"No, it's a brown horse, and stop your baby talk."—Ex.

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## CHINA'S NEW LIFE MOVEMENT AND CHRISTIAN MISSIONS

By Madame Chiang Kai-Shek

The following was taken from the Watchman-Examiner. It is an address by the wife of China's Generalissimo. He and she are Christians.

We are met here to consider the relationship of the church to its present environment in China; to remind ourselves that the church can no longer stand apart from the development of modern China. The whole of the Chinese nation is on the march. The church must march with it. Beacon after beacon is being lighted across the country, warning the people that they must arise to attack the strongly entrenched social evils of our day, and to help usher in the new order of things. The bugle call of the New Life Movement is sounding clearly in the dawn of China's new day.

One critic of the New Life Movement has said, "The real question of the masses is one of livelihood, and the New Life Movement has done nothing about it." I want to pass that challenge on to you, that together we might share its responsibility.

In the summer of 1933 I received an invitation to join a discussion group at Kuling on the subject of Christians and Communism. At that time I found Christians willing to discuss these problems of livelihood in a rather academic way, and I became convinced that somehow we should be more practical in the application of our faith. The National Christian Council later cooperated with the Government in organizing eleven rural experiment centers in Kiangsi where young men and women from Christian and other colleges might take the lead in studying and trying to solve some of the most pressing needs of the farmers. It has been a source of great satisfaction to the Generalissimo and myself that the church has united with us in the rehabilitation of recovered Communist areas. We hope this is merely a beginning in this great field of improving the life of the people.

Perhaps one reason why the church has been slow to engage in this work of rural reconstruction is on account of the hardships involved. At such a time as this we should honestly face the fact that we have not accustomed ourselves to enduring hardness as good soldiers of Jesus Christ. In this we are weak. In the words of the prophet, "We are at ease in Zion."

### Good Missionary Work

As my husband and I have travelled over many provinces we have met devoted missionaries, living far away in the interior, bringing new life to the communities that they touch. We have been astonished at the absence of talented modern-educated Chinese men and women, either supporting these heroic missionaries, or carrying on similar activities in like-needy areas. Is it possible that modern trained Chinese Christians lack the stuff of which missionaries are made? Are we in the position of accepting all the benefits of the Christian faith without caring to accept the responsi-

bilities and the hardships?

At the very heart of our faith is hardship, endurance, suffering, a cross. Without them there cannot be any Christian faith. I have frequently heard the Generalissimo remark that Christ, as a young man, willingly gave up his life for the cause, and that we shall not be able to solve our own great problems until more of us are ready to do likewise.

### Age of Grim Necessity

In this age of grim necessity, when the utmost qualities of men and of nations are on trial, to have a robust Christian faith means that we will never give in. This age will be changed in the proportion that our faith, personality, and enthusiasm soak into it. Just as we deduce the virtue of medicine from its effects, so we appraise the quality of our faith from its moral effect upon ourselves, and upon society.

What we need today is to feel certain about the call of God and to make some decisions at the price of our comfort, and if need be, of our necks. Perception and action must go together. We are called to translate our faith into the life of our day.

Like the sleeping beauty in the castle, surrounded by high hedges of thorns, China has at last been awakened to live in a new and wonderful world of progress. In this new world the church has a large place to fill, providing that it is willing to move forward and to endure.

One singular thing about our Christian faith is that it is not merely a social creed, but a revelation from God. There is no such thing as revelation of itself for revelation consists always of the fact that something is revealed to us. In our day God is revealing himself anew in the needs of society, and impressing upon us the need for social action on our part.

Let the younger churches of the East, and the older churches of the West, unite in a grand effort to bring new life to the people of the towns and the villages. As in response to the seasons, the trees have borne their fruit and the fields their grain, so the new China has responded to seasonable cooperation from the churches of the West. I wish, on behalf of the Generalissimo and myself, to voice an invitation to still closer cooperation through the activities of the New Life Movement.

### Same Ideals of Service

The church has demonstrated that it is willing to loan some of its men for work in this vast field of rural reconstruction the edge of which we have scarcely touched. The kingdom of God is real indeed when it can be brought down to life in the villages of war-torn Kiangsi.

Yet another place where Church and Government have been developing cooperation, is in the health plans for the Nation. The first public health body in China, the Council on Health Education was carried on for years under Christian auspices. Now that its functions have been largely taken over by the Government there are many gaps in the national health program that mis-

sion and church hospitals can fill. I am glad to know that the National Christian Council has a medical secretary assigned to this work of cooperation.

### Modernizing China

In China we are rapidly introducing these modern ways of living to our people, and they are accepting them without question. The Apostle Paul dignified the whole physical life of man when he said "Know ye not that your bodies are the temple of the Holy Spirit . . . ?" A more comfortable physical life is desirable for all, and not merely for the privileged few. Surely it is one of the responsibilities of the followers of Christ to see that New Life is put within the reach of all.

The status of women has been raised wherever the Christian faith has become known. Not so long ago, mission schools in China had to offer girls free tuition and spending money to induce them to accept a modern education. It is to the lasting credit of the missionaries that they used every means to get girls to study.

Now these trained women are at the heart of many of the movements working to improve the living conditions and the status of their sisters throughout the provinces. Their faith is already in action. Let us carry our cooperative program, between New Life and the churches, for the improvement of the life of women and children, into every village and hamlet throughout the land.

The Christian church throughout

the world is rich in finances and in consecrated enthusiastic youth. Let us concentrate some of these resources upon the great need of our day.

### Raising Status of Women

The chairman of the Kiangsi Provincial Government, Gen. Hsiung Shih-hui, is just beginning a comprehensive program to improve the life of women and girls throughout the province. Under the able direction of Mrs. Chu Hsiung-tze these activities include complete cooperation with churches and social agencies within the province.

When Gen. Hsiung Shih-hui was in Peiping last year he asked some women members of the faculty of Yenching University to assist him in drawing up plans for this work, which he now refers to as his three-fold cooperative plan. The first is cooperation with highly trained women, the second is cooperation with the churches and social agencies already at work in Kiangsi, and the third is cooperation with the Women's Advisory Committee of the New Life Movement headquarters.

Evidently he is counting heavily upon the resources of the church to make this ambitious undertaking

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Thursday, August 12, 1937

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of value to the nation in its struggle to improve the lot of women.

### Benefits of Cooperation

When we were desperately in need of college trained women to actually live in the Communist recovered villages of Kiangsi we appealed to Ginling College. The president, Dr. Wu-I-fang, chairman of the National Christian Council, in consultation with other members of the faculty, has sent us qualified, unselfish, hard-working graduates who are a credit to that already famous institution.

We now say, "If Ginling College recommends a graduate for rural work, don't ask any questions, tell them to send her immediately."

Many educational institutions under the direction of Christians have contributed greatly toward bringing New Life to thousands of students. The low cost of administration and the high quality of work in Christian schools, often maintained under difficult circumstances, have all left their mark upon the nation. In the matter of education let us not "grow weary in well doing" and give up with our work just half-completed.

### Religious Faith Essential

The Generalissimo and I both feel that a religious faith is essential to a well rounded life. Without it education is incomplete. The nation is in great need of leaders, in all walks of life, who have Christian ideals of service, and who live up to them.

We must constantly remind ourselves that Jesus' respect for personality did not stop with an interest in individuals. He was deeply concerned with the welfare of society, and talked incessantly about the kingdom of Heaven, wherein dwelleth righteousness and justice for all.

The totalitarian state will not meet with much response in China so long as it continues to exalt the state at the expense of the individual, and to crush personality in its fanatical drive toward establishing authority. The New Life Movement has definitely rejected all forms of regimentation as being opposed to the principles of Dr. Sun Yet-sen and as betraying the Chinese people into the hands of those who in their innermost souls, respect not personality, and the rights of individuals and groups.

The Chinese people have always had a mind of their own and will continue to think for themselves. They can cooperate only with those who understand their culture, their sense of justice, and their love of freedom. Chinese society has within itself the germ of a new life, but it needs direction and a deeper religious faith. The new China will arise upon foundations already laid by our ancestors, and not upon the current "isms" of our age.

### Regeneration of a Nation

God, who all down through history has spoken to men through revelation, can through His Holy Spirit, speak to us here. When he speaks we will know, for it will both convince the mind and satisfy the heart. In discovering the need for regeneration, and the resources at hand for meeting this need, we shall be drawn and carried along

as on the crest of a great flood. As we proceed the details of our task will be made clear and comprehensive.

Two striking things about Christ are that he lived what he preached, and he had faith that could remove mountains. We shall need both of these qualities in increasing measure if we are to carry through this breath-taking venture of pointing the way to a new social order. The New Life Movement asks us to live up to the highest principles known to man, and to move forward in faith. Both call for positive action on the part of individuals and society, and are well within the realm of our Christian experience.

### Exhaustive Program

I am pleased to see that on the program at these meetings there is a main topic of the "Church and its Relations," and that under this heading you have included the New Life Movement. I am offering these few thoughts as my contribution toward the discussion of this important subject.

With reference to the regeneration of the nation, as I have intimated, important changes in the life of the people of China must come within the system given to us by our late leader, Dr. Sun Yat-sen. The founder of the Chinese Republic was a man of faith and action. He had within his soul a burning passion for the uplift of the people who toil. Beyond the slightest trace of doubt, he walked in the steps of the Master. He lived in faith, and died in faith, leaving to us the task of completing the more important stages of the revolution.

The most important factor in reconstruction is the spiritual renewal of the people, and the improvement of their character. We cannot create the social life of the people, history has a long start on us in that, but it is within our power to regenerate it, and wholly transform it by breathing into it a new soul.

The beginning of the Christian life is really a "radical and permanent moral change wrought in the spiritual nature," and commonly referred to as the new birth. "A change in the growing purpose, reformation of habits and life, and continuation by the Holy Spirit of new ways of living," this is new life from within and the right place to begin the regeneration of a nation. In a very large measure this part of reconstruction is pre-eminently the work of the church. Then let us do it together, the New Life Movement and the church.

—BR—

### REVIVAL MEETING AT DECATUR

—O—

The annual revival meeting of the Clarke - Venable Memorial Baptist Church, Decatur, Miss., will begin Aug. 8, 1937, and continue through the following week. Dr. L. B. Campbell, pastor of the First Church of Canton, Miss., will do the preaching.

Everyone is cordially invited and urged to attend this meeting.

May God give us a great revival.

Sincerely,

J. E. McCraw, Pastor.

### MISSISSIPPI AND TENNESSEE

The East Moss Point Baptist Church had a ten day revival meeting the first part of July. Rev. R. R. Jones of McComb brought the messages in a clear, forceful way. The writer had the privilege of leading the singing in the first five days of the meeting when he had to go to another meeting. Brother Patterson of Pascagoula led the singing for the remainder of the meeting. This is a difficult field but brother W. A. Murray, the pastor, is doing a fine constructive work for the Lord here. We ought to pray earnestly for these coast churches for they have a hard task.

We had a delightful week of work and fellowship with dear Dr. W. T. Lowrey and the church at West. With the exception of two days Dr. Lowrey preached during the meeting. At his request the writer preached on Monday and brother Madison Flowers preached on Tuesday. There were four or five additions. At the close of the meeting Dr. Lowrey resigned as pastor and the church unanimously called brother Flowers for one Sunday a month. Brother Flowers has now two Sundays at Goodman, one at Vaiden and one at West. This makes a good field of work.

For ten days we worked in Somerville, Tenn. Brother Bob Orr, a fine consecrated young preacher who graduated from Union University last spring, is the pastor and preached during the meeting and the writer led the singing. The Lord gave us a good church meeting. Many of the Christians were led to dedicate themselves to the Lord and His work. Brother Orr and his young wife are planning to enter the Seminary in Fort Worth in the fall. Our prayers shall follow them.

Joe Canzoneri.

—BR—

### OPEN DOOR MISSION Memphis, Tenn.

"Despise not the day of small things!" was Dr. Ben Cox's subject Sunday afternoon, August 1st, at the Open Door Mission, he referred especially to the work of the Noon Day Prayer Meeting which started with 8 percent January 19, 1914, and which has been held every week day since, he said I did not seem to realize until I made my address at the old church at Little Rock recently that the Noon Day Prayer Meeting was the direct cause of Central Baptist Church leading the South in the \$75,000,000 campaign. He said, Shelby County's assessment was \$316,000 with Central Baptist Church assessed for \$60,000. He

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said, "Day after day I requested the Noon Day Prayer Meeting to pray that we might raise our quota of \$60,000. I went to the pulpit on that eventful Sunday with fear and trembling, hoping for \$60,000. I was one of the most astonished men in America, when the announcement was made brother ..... \$400,000, brother ..... \$200,000. Together with the other pledges the total ran to nearly \$700,000, probably \$20,000 or \$30,000 more than any church in the South. I received a letter from Dr. L. R. Scarborough, director general of the campaign, saying, "Does brother ..... belong to your church, if so, you are leading the South. Each of these brethren stated very emphatically many times that they joined Central Baptist Church on account of the Noon Day Prayer Meeting.

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By OTTO WHITINGTON, General Director

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MISSISSIPPI WOMAN'S COLLEGE now has \$299,000.00 in endowment—\$415,000.00 in buildings and equipment. Besides this, there is offered us by the people of Hattiesburg, Mississippi, \$100,000.00 in cash if we Baptists out in the state will raise another \$100,000.00 net, making \$500,000.00 productive endowment. Your dollar means two dollars for the endowment. Surely Mississippi Baptists are not going to throw away this \$100,000.00 in cash.

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